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An Investigation of the Training and Practices of Priests in Pastoral Counseling Using the Reports of Those with Specialized Training and Some Experience

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AN INVESTIGATION
OF
THE TRAINING AND PRACTICES
OF
PRIESTS
IN
PASTORAL COUNSELING
USING
THE REPORTS OF
THOSE WITH SPECIALIZED TRAINING
AND
SOME EXPERIENCE

by

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A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

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1964

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CHAPTER I

INTRODUCTION

Pastoral counselor training under Catholic auspices

The past decade has witnessed the development of the new fields of pastoral psychology and pastoral counseling. It is not that these areas did not exist before this time, but rather that only during the last ten years have the concepts of modern psychology found extensive application in the activity of the priest and the minister.¹ There has been a multiplication of training courses, institutes, workshops, conferences, and seminars. In the summer of 1954, St. John's University in Collegeville, Minnesota, began a series of workshops on psychotherapy and pastoral care for clergymen of all faiths.² A series of institutes in pastoral psychology was inaugurated by Fordham University in 1955.³ Loyola University of Chicago established in 1956 a course in pastoral counseling for the priests of that archdiocese.⁴ Summer workshops in pastoral psy-

¹Courses in the psychology of religion began to be offered around the first of the century at Hartford, Chicago, and Boston, while clinical pastoral training in mental hospitals and the earliest books on pastoral counseling began in the twenties and thirties both under Protestant auspices. See Strickland (1953) and the historical analysis in Gouloose (1950).

²Described by Portz (1958).

³Described by Bier (1962a).

⁴See Fahey (1960) for an introduction to this program.

chology for priests were begun in 1959 by the Catholic University of America.¹ Many religious orders have obtained personnel trained in psychology and psychiatry to conduct conferences as part of the fifth year program in pastoral theology.² Research projects in the area of relationships between religion and mental health are in progress at Loyola University of Chicago, Yeshiva University and Harvard. These programs have been made possible by grants from the National Institute of Mental Health through the influence of the Academy of Religion and Mental Health. Several studies have been completed and others are being undertaken. One which holds significant promise is the preparation of curriculum materials for mental health training in Catholic seminaries. (Herr, 1962; Herr, 1963)

The increased interest and activity of the Catholic and other clergy in modern psychology is evidence of the concern by the clergy for further understanding of the insights that psychology has to offer. An understanding of human nature in all its aspects and modes of expression cannot be disregarded by priests and ministers if they are to use every human

¹Other institutes have since been or are now being established. Cf. Bier (1963) for a recent survey of opportunities now available for study in pastoral psychology under Roman Catholic auspices.

²The schedule of courses in the fifth year program of one religious congregation is included in the appendix.

means available to work effectively for the salvation of all men.¹ In the words of Dr. Braceland (1959, p. 19), "There is an urgent need for enlightened pastoral counseling..."

Moreover, rapport between the clergy and professional men in the mental health fields is rapidly increasing. Psychologists and psychiatrists are more willing now to consider questions such as guilt, sin, religious values, the nature of man, and the meaning of life. (Mowrer, 1960; Mowrer, 1961; Frankl, 1960; Zilboorg, 1962; Allport, 1961, pp. 249, 566f.) Studies in this area since World War II are so extensive that religious psychology can now be considered a separate field.²

Practicality and hypotheses

The courses in the program of pastoral psychology and counseling offered to the clergy are taught for the most part

¹"Recent developments in psychology and the social sciences bring a priest face to face with things he is not accustomed to, but that is no excuse for thinking he may ignore them;" theology must seek the support of psychology and the social sciences in its endeavor to find ever more satisfactory ways of bringing men to God. Two remarks of Eugene Cardinal Tisserand reported by Nuttin in Van Steenberghen (1958, p. 2).

²Cf. the report of Godin, A., in ACPA Newsletter Supplement. #22 & #23 (July, Sept. 1956); psychological dimensions of virtue has been explored by Catholic psychiatrists (Moore, 1959) (Hayden, 1962); the American Catholic Psychological Association has sponsored joint symposia on guilt and guilt-feelings (1957), the authoritarian personality (1958), values and counseling (1959) and psychological roots of moral development (1962); special attention has been given the problems of mental illness from the Catholic perspective in many issues of the Bulletin of the Guild of Catholic Psychiatrists; Cf. also a recent perceptive article by Moynihan (1963).

by psychiatrists, psychologists, or those primarily engaged in teaching, whether lay, religious or priests. While these persons are very competent in their own fields and of the highest qualifications academically, most of these have been only incidentally engaged, if at all, in parish activity of a pastoral quality. Hence, it is possible that the training programs have been too theoretically and clinically oriented. The information imparted in these courses has been based at least partly upon the instructors' own assumptions and their personal syntheses of psychological theory. Sometimes this presentation is a collection of ideas from Freud, Allport, Rogers, Gasson and others. Sometimes it is the unique approach of one or another specially talented individual. Certainly they have the experience of clinical training and individual problem cases. But how near are these teachers and their instruction to the actual exigencies of pastoral life? After all, the pastor, the parish priest or clergyman, is concerned with and limited to assistance of a very practical nature. The pastor does not seek a philosophy of counseling, per se. He wants to know what works and what works best in a very pragmatic outlook, but in accordance with his pastoral goals and limitations. Perhaps the training in pastoral counseling has been too academic.

Strunk and Brailer (1957) in analyzing 232 articles published in the Journal of Pastoral Care and the Journal of

Pastoral Psychology found that 225 (97%) were of a general discussion type, with but seven (3%) representing reports of an empirical-experimental nature. If case study material were included in the empirical classification, the total would be expanded to include 49 (21%) of the articles. Thus the decisive majority of the articles took a philosophical or non-empirical approach. Furthermore, their count of the references to specific individuals led to the conclusion that the pastoral psychology movement is essentially multi-disciplinary in type, with psychiatry and theology occupying the salient positions. There seems to be, then, a definite lack of experimental research in the area of pastoral psychology, in terms of what goes on in the parish.¹

Particular questions should be asked of those clergymen who have received training in pastoral psychology and counseling and who are now engaged in parish activity. How explicitly helpful has the training been? How adequate and practical was it? How can the training be improved? These are questions of importance in courses which are intended to assist the pastor in his relations and problems with his people. An evaluation and critique of this training by the priest-students themselves in the light of their later experi-

¹This lack is more clearly evident in the survey of the literature, infra.

ence should provide empirical data by which the programs can be assessed and the problems of the priest in pastoral counseling experimentally determined.

In many discussions with priests in the 1961 summer workshop in pastoral psychology at the Catholic University of America and with priests at Loyola University of Chicago during the year 1961-1962, the writer found opinions and attitudes about the programs which are worthy of further investigation. These discussions seemed to revolve around two main factors: first, the considerable difficulty in understanding psychological dynamics, and secondly, some resistance to the theory and technique of the nondirective, client-centered approach of Rogers and Rev. Curran which was taught at both schools.

The deficiency of the priests in understanding psychological dynamics is undoubtedly due to the lack of specific training or background in this field. But how keenly do the trained priests experience it, especially after they have had some opportunity to apply their counselor training? What are the particular areas about which they want further information? On the basis of the informal discussions with these priests, it is hypothesized that the operational "framework" of psychological understanding that the trained priests use in their counseling is still only partially adequate; that they realize this deficiency and want to continue with some

further study in psychology, and that there are particular areas and problems which they want to study more thoroughly.

The resistance to the nondirective, client-centered approach is probably due at least in part to an inadequate psychological background. However, it may be the result of other factors: the personality of the priests,¹ the demands of parish life, or a philosophical conflict. This last possibility has been suggested by Brady (1952) in his analytical study of counseling philosophy in the light of the Thomistic concept of prudence:

...the consistent implication of the client-centered counselors that this technique is the sole or even the major contribution of the counselor that is allowable within the counseling relationship appears to be unjustified by prudential criteria. The latter view places unreasonable limits upon counselor causality and very often, unreasonable or impossible burdens upon the client. (p. 120)

This apparent conflict with Catholic philosophy would seem also to be confirmed by Rogers (1959, p. 192) in speaking of his own basic attitudes: "... it appears to me that though there may be such a thing as objective truth, I can never know it." Dr. Cavanagh, in his recent work (1962a) surveys extensive Catholic criticism of the nondirective,

¹Cf. West and Kew (1963) "Clergymen's resistances to training in pastoral counseling."

client-centered method.¹

The source of resistance to the nondirective method is not the concern of this study, however fascinating this would be psychologically. Rather the question is does resistance to this method exist, and if so, to what extent? How nondirective are the priests who have been trained in this approach? Are they satisfied with it? Are they at ease in using it? Do they consider this approach effective? Do they experience any role conflict? It is hypothesized, secondly, that the priests who have received this training use the method only partially, and that they adapt it to suit their own purposes. Further, since this is the only method of counseling they have been taught, that there is some uncertainty and hesitancy about using other methods of counseling, and that they desire a broader approach to pastoral counseling.

This study, therefore, aims to investigate the reactions of priests to their pastoral counselor training and their counseling activities. Now that they are face-to-face with the demands of parish life, how do they evaluate their

¹A more recent article by Cavanagh (1962b) is on this point: "The chaplain as counselor: directive or nondirective." See also Curran (1945): "Implications for a philosophy of personality;" and Nordberg (1963b); an extensive criticism from the therapeutic view will be found in J. of Clin. Psychol. (Monograph supplement number four, July, 1948) Critical evaluation of nondirective counseling and psychotherapy.

training? The reports of priests, particularly parish priests, who have received special training and have had some experience in applying this training will be used. The hypotheses are that they: 1) realize their deficiency more keenly and desire further study in particular areas, and 2) use the client-centered, nondirective approach only partially amid the variety of pastoral demands.

Moreover, it would be valuable for future training programs if the following questions could be answered: what types of problems do these trained priests encounter most often in their counseling, how much time do they spend in counseling, do they want to communicate with other priests on these matters, and in what percentage of their cases do they perceive psychological or psychiatric factors as of major importance? Such information may help the planners of future programs of pastoral counseling and psychology meet the practical needs of the parish priest more effectively. For these reasons, it is the purpose of this study to conduct an empirical investigation of the training and practices of priests in pastoral counseling, using the reports of those with specialized training and some experience.

The work of the pastoral counselor

In order that the dimensions of the problem may be more

clearly seen, the role and functions of the pastoral counselor should be clarified. This is one of the goals of the Loyola project on Religion and Mental Health. A brochure has been published on this subject that includes rules for referral, the helping process, and the assessment of attitudes of religious toward psychiatry (Herr, Devlin and Kobler, 1960). Kobler and Webb (1957) and Devlin (1958) have also given this problem their attention. There have been various articles in the periodicals as well as several chapters in books on counseling and psychology for Catholics. This material will be integrated with traditional viewpoints on the duties of the pastor in order to define the work of the pastoral counselor in the context of his other duties, and hence more clearly perceive what pastoral counseling is. Then the dimensions of the study of the psychological training of the pastoral counselor can be more clearly comprehended.

The priest as a pastor should be distinguished from priests with advanced training in psychology, and professionally competent in their duties in this field. The latter class of clergymen includes those working in colleges, clinics, schools, and various institutions including those for the emotionally disturbed. Being skilled professionally, they undertake with the approval of their superiors the teaching of psychology, research, testing and even psychotherapy dealing with deep emotional conflict. These priests are not specifically

pastoral counselors, although they may engage incidentally in counseling of a pastoral quality. They are rather priest-psychologists, or, perhaps, psychological counselors who are priests.

Characteristics

The first distinctive characteristic of the pastoral counselor arises from the relationship of the pastor to his people, and consists in his religious responsibility.¹ He participates, by virtue of his office and position, in the unique mediation of Christ between God and His people. He gives them divine things from God, and offers prayers and satisfaction for sin. By this pastoral office he is dedicated primarily to the religious care of those people entrusted to him, aiming to promote their personal relationship with God. The most important exercise of this responsibility is his sacramental ministry, his preaching and his liturgical prayer, especially the Eucharistic sacrifice.

But in this religious responsibility or "care of souls," the pastor has multiple duties as educator, guide, and counselor. The distinction of Curran (1952) between education, guidance, and counseling applies here. The pastor must extend his concern to the personal problems of his people insofar as they

¹Canon law defines a pastor as "a priest or moral person upon whom a parish is conferred in his own right with the care of souls (cura animarum) to be exercised under the authority of the Ordinary of the place" (Codex Canonici Juris, c. 451); obligations and pastoral duties are specified in the following canons.

are of a religious, moral, ascetical or spiritual type. According to the Pastoral Rule (a.d. 591) of Saint Gregory the Great:

The ruler should be a near neighbor to every one in sympathy, and exalted above all in contemplation, so that through the bowels of loving-kindness he may transfer the infirmities of others to himself...(p. 12)

Thus the pastor must consider each parishioner as a child of God with an eternal destiny -- committed to his religious care. He must assist his people "...toward a correct dynamic orientation to an ontologically valid system of values as seen by the natural light of reason in philosophy and [by faith] in divine revelation" (McNamee, 1960). It is evident, then, that the pastor in his religious responsibility is not only to be a teacher, ruler, and judge, but also a spiritual physician, guide, and counselor to his flock.¹

The second special characteristic of the pastoral counselor, already suggested, is the distinctive quality of the assistance that he offers to the individual in his counseling. He is essentially a religious counselor. That is to say, pastoral counseling cannot be separated from over-all pastoral goals that

¹ "...the priest shall be mindful that he is both judge and doctor (*italics added*); the minister, in one and the same act, of God's justice and of his mercy..." (C. 888, Codex canonicus juris); and the usually staid terminology of clerical duty yields to "sedula cura et effusa caritate", unremitting care and lavish kindness - when speaking of how the pastor should help the sick of his parish (C. 468).

are fundamentally of a spiritual and religious nature. Bier (1959, p.10) insists:

...if the clergyman becomes a counselor he must remain a religious counselor. Unless the clergyman conceives of himself having counseling goals which are at least partly different from those of secular counselors, I find it difficult to see how he justifies his existence as a separate type of counselor.¹

Therefore, when a parishioner brings problems other than religious or moral, e.g., marital, social, or emotional problems to the pastor, it would seem that the pastoral counselor must be primarily concerned with the religious dimensions of these problems without forgetting, however, that the appreciation of these dimensions is an individual process. Hagmeier and Gleason describe this quality of pastoral counseling as "...psychological insight plus the salutary exposition of the external Christian truths and the unfathomable influence of God's grace" (1959, p. 32). Godin remarks that the priest should not forget that every trial, financial as well as psychological, includes a religious dimension which he should help his counselees recognize (1961, p. 82). This religious dimension is the unique responsibility of the pastor in counseling; this distinctive quality of his assistance, the second special characteristic of the pastoral counselor, derives directly from his religious responsibility, the first characteristic.

¹The whole of this article on goals in pastoral counseling has many insights.

Resources

The assistance that the pastoral counselor has to offer finds its resources in his distinctive role and in his special assets.¹ These are inner resources and may be more clearly seen by distinguishing his functions:

A. As a priest, he has a special instrumental power by means of Sacred Orders to be a channel of divine grace, which flows by the action of Christ through the Holy Sacrifice of the Mass, the sacraments, and his official liturgical prayer. These means of divine grace have a spiritual and therapeutic effect apart from the priest who offers them. This spiritual resource does not depend upon human ability or training. It is solely the operation of God.

B. As a mediator, the pastor is an example, a pattern to his flock (forma gregis, I Peter 5:4).² He is an image of Christ, bearing witness to Him for his people by word and deed in a very special manner. The pastor can never forget this fundamental role of being the representative of God to

¹For other views on this aspect, see Curran (1959a, 1959b), Harvey (1959), Moynihan (1958), and Stafford (1960).

²Also forma credentibus (I Thess. 1:7); forma ad imitandum (II Thess. 3:9).

the Christian.¹ His people ought to be able to watch, listen and conclude: "That is the way Christ would think, would feel, would decide, would act." For the inspiration that his people receive, humanly speaking, to pursue their own Christian vocation and to bear their own unique witness to Christ in their work often comes from the person and personality of their pastor.² This resource depends upon the pastor's holiness.

C. As a theologian, the pastor is a specialist in divine knowledge and spiritual values (Moynihan, 1958). His years of study about the Creator and man's relations to Him have given him rich and precious understanding in these matters. Moreover, his training in philosophy has provided him with an awareness of the meaning of life and natural values from the unaided view of the natural intellect, and of the importance of the dictum that grace builds and depends upon nature, besides elevating it. This resource depends upon the education of the pastor.

¹Cf. Tillich: Whether the pastor realizes it or not, in the mind of the parishioner, "the pastoral counselor always speaks from the dimension of the Almighty" (cited in Hathorne, 1960, p. 6); but see Godin (1961) for discussion of the variety of roles thrust upon or assumed (sometimes unconsciously) by the priest; the somewhat inescapable authority figure of the clergyman can be a deterrent to personal openness and confidence in counseling.

²Compare Saint Ambrose (d. 397); "We note therefore that in seeking for counsel, uprightness of life, excellence in virtues, habits of benevolence, and the charm of good-nature have very great weight. Who seeks for a spring in the mud? Who wants to drink from muddy water?"

10

D. As a pastor, or shepherd of his flock, he has an operational knowledge of the "dynamics" of virtue and of sin. This knowledge is experiential. His intimate contact with and appreciation of the personal problems of many types of people in different activities and walks of life give him a special asset. This resource depends upon the experience of the pastor.¹

Focus of pastoral care

Furthermore, the religious responsibility of the pastor and the religious quality of his help, together with these inner resources are uniquely combined in the pastoral counselor. All these converge to a focal point of pastoral concern for each of his parishioners. This focus is strengthened by a double rationale: on the part of the pastor, a pastoral zeal, mission or apostolate, resulting in anxious and loving care for each of his parishioners, and, on the part of the parishioner, the fact that each must find his own particular way to God:

Not only does Christ invite each soul, one by one, along a way of its own, but the particular attraction which He exercises is differently felt in each individual. It seems that He appeals according to His individuality, and we respond according to ours. Obviously there can be nothing stereotyped or inevitable about such a relationship. Every new relationship is unique, a wonder such as nobody has ever experienced before. It is in a special way that each sheep must get to know his Shep-

¹This experiential resource is not the prerogative of the pastor, but his range of contact with the work-a-day problems of normal or average persons is not so easily or extensively acquired by the lay counselor or therapist.

herd; not in the way of the rest of the herd (Van Zeller, 1961, p. 110).

Therefore, the pastoral counselor must deal with each person

....as if there was no one else in the world, as if there existed no recognized method of treatment in "such cases," as if there had never been any similar situation in the history of man, as if textbooks, formulae, and even previous experience were as remote as the Himalayas. In the spiritual life as lived between man and man in the interrelated existence of the herd the only safe way is to adopt the method of the Good Shepherd Himself. He doesn't deal with His flock, but with His sheep. Each one separately....The moment we become doctrinaire we limit the scope of grace. The director who says, "Leave this to me: I've met exactly the same thing dozens of times: you've come to the right man" gives himself away at once....He will fit you into a pigeon-hole. He remembers how successful he was with So-and-so. If you remind him of someone else he will treat you as if you were someone else, and that is the last thing a good director will do. A good director will treat you as if there was no one else: he will treat you as being you yourself (Van Zeller, 1961, pp. 112-113).

Thus the good pastor, in whom these responsibilities and resources are alive, respects the individuality of his parishioners, and tries, at least, to know and love them not as a "flock," but as individual persons. Furthermore, it is the use of these resources together with this pastoral focus that distinguishes pastoral counseling from that of a religiously-oriented lay counselor.

Knowledge of psychology

In order that the pastor may efficiently apply his resources and respect the individuality of his parishioners, it should be evident that an understanding of pastoral psychology will be of no small value.¹ This knowledge, according to Cruchon (1963, p. 9), will differ from moral theology in regarding more the total person and the causes or motives of his actions rather than the ethical quality of his actions; it differs from spiritual theology in regarding more the hindrances (retarding progress) that are rooted in the innate and acquired psychological dispositions, as well as the psychological and social means of encouraging progress towards God. The knowledge of psychology which will be helpful to the pastor is at least fourfold: 1) a recognition of the signs of mental illness,² 2) an understanding of the basic

¹This knowledge is not intended to be of "depth psychology" aimed at helping the emotionally disturbed: "the priest will be able to make use of his enlarged knowledge acquired through modern psychology not only in relation to disordered minds, but in relation to every human being with whom he comes into contact" (authors' italics, Ringel and Van Lun, 1954, p. 75); A recent precise definition of pastoral psychology is: "a) scientia, qua 'motivationes' unde explicatur 'conductae' (ratio agendi) hominum melius dignoscuntur; itemque 'actitudines', seu dispositiones habituales (character) eorum; and b) est etiam ars (sicut omnis scientia applicata, v.g. medicina) qua sacerdos adducere potest hominem ad meliorem cognitionem dispositionum et actuum ejus, ut inde magis conscie possit homo remove ea quae obstant progressui spirituali, ac promovere ea quae inserviunt illi" (Cruchon, 1963, p. 3).

²Ramsey (1963) in a fine descriptive article lists thirteen warning signals; see Klink (1960) and other National Association of mental Health pamphlets.

factors in mental health and emotional disturbances, i.e., "psychodynamics,"¹ 3) some training or savoir faire in counseling,² and 4) some familiarity with community resources and methods of referral. Assuming that the clergyman has emotional maturity and religious depth, with the aid of the aforementioned understanding of psychology, and some existential awareness from training and experience in counseling, the pastoral counselor is prepared to use his particular resources efficiently and assist his parishioners by means of counseling.³

Some formulation of the work of the clergyman in pastoral counseling can now be attempted. The clergyman with special training and duties in psychology has been distinguished from the pastoral counselor. The latter, since he is dedicated primarily to the religious care of his people,

¹Devlin has attempted to supply this need (1958).

²Still a good introduction to pastoral counseling is Rollo May's The Art of Counseling (1939).

³"Without a basic knowledge of pastoral psychology, directors of souls are bound to err in judgment" according to the Most Reverend Philip F. Pocock, Coadjutor Archbishop of Toronto, cited in Pastoral Psychology (1963, 14, p. 60); Pius XII commended psychiatrists and psychologists for their activity "capable of achieving precious results for medicine, for the knowledge of the soul in general, for the religious disposition of man, and their development"* (Catholic Mind, 1953, 51, p. 435).

*the original: "Mais votre activité peut enregistrer de précieux résultats pour la médecine, pour la connaissance de l'âme en général, pour les dispositions religieuses de l'homme et leur épanouissement." (A.A.S., 1953, p. 286).

cannot separate his counseling from over-all pastoral goals. The pastor's work in counseling encompasses the use of his special spiritual resources: as priest, mediator and witness, theologian, and pastor. Since it finds expression in his pastoral concern for each person, it demands a certain knowledge of psychology.

Pastoral counseling

The work of pastoral counseling involves: 1) participants, 2) a process, and 3) a product or goal. Each of these will be examined in turn. The participants in pastoral counseling are simply the clergyman who is pastor or his assistant, and a parishioner, or a person entrusted in some way to the pastor's religious care.

The predominant type of parishioner who seeks pastoral counseling is striving to reach choices or decisions important to him. He is a basically adequate, "normal" person trying to solve a problem, reduce tension, and actualize himself to a greater degree.¹ Thus, the pastor in counseling deals with normal people in need of assistance in handling perplexing life experiences. The clergyman should not, in his work

¹The "normal" person is beginning to receive adequate attention from psychologists. Cf. Hahn (1963) with a good bibliography, and Schneiders' "Psychology as a normative science" in Arnold and Gasson, (1954, pp. 373-394).

of pastoral counseling, attempt to treat people with deep emotional conflicts or those in whom a fundamental personality change or reorganization is required.¹ The pastoral counselor is not a psychotherapist:²

In the area of spiritual or psychic problems the priest finds his true place in helping his parishioners. He may use psychological means in dealing with moral, religious and theological problems in this area. He may utilize psychological techniques, either directive or nondirective. With a seriously disturbed individual he will work mainly in co-operation with a psychiatrist in a supportive capacity. With a less seriously disturbed parishioner, such as the psychoneurotic, the priest may work in a supportive or collaborative role with a trained person. The normal individual is the priest's dominating type of client (Herr et al., 1960, p. 23).

Moynihan (1963, p. 32) states that the clergy "...should be able to handle certain mild anxiety problems as well as certain personality problems which do not fall outside the

¹Some priest-psychologists propose that more or less neurotic persons can be helped by pastoral counseling (Tageson, 1962). But Devlin warns: "Priests as such are not trained to handle the emotional problems of their parishioners. Moreover it is dangerous to handle them without training" (1960, p. 89).

²It should be noted that counseling and psychotherapy are not clearly distinguishable and mutually exclusive activities, as Vance and Volsky (1962) point out. Curran's article, "Counseling as therapy and self-integration," in Arnold and Gasson (1954, pp. 422-461) is discursive.

range of normal behavior."¹

The process of pastoral counseling is an interpersonal one-to-one relationship of acceptance, understanding and communication. It is generally agreed, and empirically substantiated, that the relationship itself is primary in the helping process, and that technique or method is secondary.² Some qualities of this relationship are personal warmth without emotional over-involvement, empathy, reciprocal trust, and priestly compassion.³ In short, the process is kind of loving relationship, not in the erotic sense, but in the biblical sense.⁴ The fundamental message that the pastoral counselor must convey is: "I want to be helpful and I think I can." Without such a personal relationship as this, pastoral guidance or spiritual direction may be possible, but the kind of assistance necessary in pastoral counseling cannot occur.⁵

¹Schneiders specifically suggests that the pastoral counselor should concern himself with marital difficulties, vocational aspirations or confusions, premarital relationships, problems in hetero-sexual relationships, moral problems (including scrupulosity), and problems of spiritual growth; furthermore, that the pastoral counselor is not equipped to handle problems of homosexuality and compulsive masturbation, acute alcoholism, compulsive promiscuity, psychopathic tendencies, and the pathological disorders, including severe neurosis and psychosis. (cited in Braceland and Stock, 1963, p. 288n).

²Cited in Herr, et al., (1960, p. 23).

³See Kennedy (1963): "Characteristics of the counselor"; Nordberg (1963a), "Empathy: by product of connaturalty"; Rogers (1958); also entire section in McGowan and Schmidt (1962) on characteristics of counselors.

⁴Remark of Dr. A. W. Combs, chairman of the Fourth Annual Conference on Personality Theory and Counseling Practice, University of Florida, January 9-11, 1964.

⁵Harvey (1964) clarifies these differences in "Spiritual direction and counseling."

When this relationship is established, different types of assistance are offered to the parishioner by the pastoral counselor according to the range and availability of his resources, and the needs of the person. The pastor aids the parishioner in perceiving a more realistic and meaningful view of himself and the world. Some salient factors in this interaction of counseling are inquiry, exploration, and appraisal, leading to insight and self-directed choices.¹ Sensitivity to feelings and the ability to listen carefully advance this process. The discussion of these and other factors, technique and style of counseling are to be found in the different psychological orientations,² but the point is that technique or method is secondary. The rapport itself is primary.³ Many different things in counseling can be perfectly legitimate expressions of the pastor's commitment to help his parishioner. Pastoral concern motivates the relationship, and the pastor's

¹Compare Saint Thomas Aquinas on the meaning of "counsel" (*Summa Theologica*, I-II, Q. 114), Curran (1952, 1961), and the comprehensive study of Tyler (1961) on the work of the secular counselor.

²Brammer and Shostrom (1960) is a survey and attempts an eclectic synthesis.

³Compare Saint Gregory: "...those who are over others should show themselves to be such that their subjects may not blush to disclose even their secrets to them; that the little ones, vexed with the waves of temptation, may have recourse to their pastor's heart as to a mother's breast" (p. 13); and Saint Ambrose in "Duties of the Clergy" (p. 53): "And who will come to a man however well fitted to give the best of advice, who is nevertheless hard to approach?"

use of his resources together with pastoral psychology guides and assists the process of achieving insight and self-directed choices.

The product or purpose of pastoral counseling within the framework of pastoral goals specified by the religious responsibility and concern of the pastor is to bring the parishioner closer to God,¹ by assisting him, according to his capacities and self-ideal, in the meaningful pursuit of his personal Christian vocation.² The proximate aim is more understanding and, usually, greater satisfaction or happiness

¹Note Bier: "It is not enough to say that the clergyman can help such people indirectly in their religious lives to the extent to which he helps them become better integrated persons from the psychological point of view. The secular counselor achieves this indirect benefit...and hence if this is all the pastoral counselor accomplishes, he risks losing his identity as a special kind of counselor...It would be my suggestion that people who come to the clergymen with problems that have no particular religious overtones should best be referred to other counselors" (1959, p. 12). However, Bier admits that in practice this dichotomy between religious and non-religious problems is not so clear. Certainly it is the responsibility of the pastoral counselor to assist the counselee in becoming aware of the religious dimensions of problems ostensibly lacking such dimensions.

²See the remarks of Pope Paul VI to a predominantly lay audience: "We would wish that each and everyone of you have an appreciation of the honorable position that is assigned to you, an appreciation of that personal vocation with which the Church loves each one and calls each one" (*Osservatore romano*, Aug. 29, 1963, cited by Reed in Theological Studies, 1963, 24, p. 625).

of the parishioner in his life-pursuit.¹ It is the uniqueness of each individual's Christian vocation and apostolate which may require counseling,² and it is the orientation and resources used that make counseling pastoral:

In terms of basic attitude, approach and method, pastoral counseling does not differ from effective counseling by other types of counselors. It differs in terms of the setting in which counseling is done, the religious resources which are drawn upon, and the dimension at which the pastor must view all human growth and human problems (Hiltner, 1949, p. 121).

The pastoral counselor's task is to explore the religious implication of the situation brought to him and then to help the individual approach his problem in its spiritual framework, and deal with it at that level (Rabbi Hollander, cited in Brace-land and Stock, 1963, p. 293n).

With these distinctions and limitations having been noted, a definition of what may be considered pastoral counseling can now be offered. Further questions as to technique,

¹The pastoral counselor does not aim to comfort, to relieve tension, to ease suffering. The existential psychologist Rollo May considers the utilization of suffering as a factor in the transforming of character: "Suffering is one of the most potentially creative forces in nature..." and advises as a counseling principle that the counselor should not relieve his counselee of suffering, but rather redirect the suffering into constructive channels. Re-assurance may do definite harm (1939, pp. 159-160); Arnold surveys a phenomenological analysis of the elusive emotion of happiness and its role in the personality (1960, II, pp. 327-330; her first volume (1960, I) is a remarkably perceptive study of emotion and motivation.

²Theology teaches that the Holy Spirit, God Himself, is the Counselor: "The Holy Spirit will teach you all things....all the truth" (John 14:26: 16:13), dwelling in each soul, and animating and governing the Church.

approach, type or range of problems, and means to be used cannot be adequately treated within the scope of this study. An attempt has been made only to clarify the work of pastoral counseling, and to reach a definition.¹ It is necessary, therefore, only to formulate a statement concerning the participants, essential and specific nature of the process, and the product or goal of pastoral counseling. Pastoral counseling, then, can be defined as an interpersonal relationship of acceptance, understanding, and communication between a pastor (or his assistant) and a parishioner, in which the former employs his resources to assist the latter in achieving insight and self-directed choices, for a more meaningful pursuit, according to his capacities, of his own Christian vocation.

¹Compare the only precise definition found and just located: "...colloquium pastorale est libera manifestatio, ex consideratione supernaturali facta, de dispositionibus omnibus (et aliquando de ipsis peccatis) quae obstant progressui, de difficultatibus humanis ac socialibus, quae ad tales actitudines duxerunt, de mediis et remediis supernaturalibus, quibus antea usus est Consultans. Totum ergo contextum humanum, sociale, supernaturalem investigat et tendit non tantum ad aequilibrium psychologicum sed ad totam personalitatem moralem ac christianam reficiendam" (Cruchon, 1963, p. 11).

CHAPTER II

SURVEY OF THE LITERATURE

Pastoral Psychology

The Catholic literature dealing with pastoral psychology and pastoral counseling was studied in order to determine if there had been any empirical-experimental studies as the basis for the matter chosen for discussion. Of course, clinical case studies are frequently utilized in the treatment of the subjects, but systematic collection of data for selection of content was found only in one book, which is in the process of being published, The Psychology of Religion, by Farrell, Herr & Doyle (1961). The topics reported there did not bear directly upon the problems of the present study. A theoretical approach to the selection of content in the literature seems to be evident.

Eleven books of a general type were selected from this Catholic literature,¹ and surveyed in order to ascertain what particular major topics were considered.² The criteria for the selection of "major topics" was gross: whether or not the

¹Works devoted to specific problems such as Bier (1962) on addiction were not included.

²The survey was not intended to be completely extensive, but only to discover the relative frequency of subjects considered important for the aforementioned fund of knowledge necessary for the pastoral counselor.

topic received more than summary treatment of a few pages. The results will be found in table one. It will be noticed that the average number of topics per book is four, and that specific clinical problems (alcoholism, homosexuality, etc.) receive as much attention as do the more general problems, mental illness alone excepted, while "referral," a subject of no little importance for the pastoral counselor, was found only once. Thus there seems to be a clinical bias present, and from the ordinary pastor's point of view, a lack of comprehensiveness.

Insert table one about here

Training in pastoral counseling

Inquiries to determine whether training programs had been evaluated were made to Catholic institutions that have conducted programs similar to that of Loyola University (Chicago) in pastoral counseling, namely: Catholic University of America, Fordham University, Loras College, University of Portland, St. John's University, and Conception Abbey Seminary. Catholic University, Fordham University, and University of Portland indicated that they had not conducted any such evaluations, while Loras College and Conception Abbey Seminary did not reply. St. John's University sent a copy of a brief report in letter form that they had made.

TABLE 1

MAJOR TOPICS FOUND IN ELEVEN CATHOLIC BOOKS ON
PASTORAL COUNSELING AND/OR PSYCHOLOGY

TOPIC	BOOKS											TOTAL
	1 ^a	2 ^b	3 ^c	4 ^d	5 ^e	6 ^f	7 ^g	8 ^h	9 ⁱ	10 ^j	11 ^k	
alcoholism (S)			X			X				X		3
counseling (G)			X	X	X	X		X				5
developmental psych. (G)				X				X		X	X	4
homosexuality (S)	X		X	X		X					X	5
marital problems (S)			X	X	X						X	4
masturbation (s)			X		X	X					X	4
mental illness (G)	X	X	X	X		X	X		X	X		8
personality (G)				X				X		X		3
referral (G)						X			X			2
scrupulosity (S)	X		X			X	X	X		X	X	7

total per book: 3 1 7 5 3 2 7 4 1 5 7 45

Note.--(G) = more general topic; and
(S) = more specific

^aRingel and Van Lun (1954)

^bKeenan (1950)

^cVanderVelt and Odenwald (1952)

^dCavanagh (1962a)

^eDeWar (1949)

^fSnock (1961)

^gHagmaier and Gleason (1959)

^hDenal (1955)

ⁱCurran (1952)

^jDevlin (1958)

^kO'Doherty and McGrath (1962)

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A comprehensive survey of the relevant literature such as the Journal of Pastoral Psychology, Couns. Psychol., J. Clin. Psychol., Meissner's Annotated bibliography of religion and psychology, Psychological abstracts, ACPA's "Bibliography of psychological, sociological, literary and related studies on the Catholic priesthood and the religious life," and contemporary summaries of dissertation abstracts revealed several types of research: Attitude changes in priests with some training, studies of pastoral counseling activities, research and a conference on the training of counselors, and two reports on pastoral counselor training.

Attitude changes in priests
with some training

McDonnell (1959) investigated changes in the attitudes of priests who had attended the short, one week, summer workshops at St. John's University. The purpose of these workshops was to provide a general orientation to the problems of mental illness, answer questions of the attending clergymen, and stimulate dialogue between clergymen and the professional people in psychiatry and psychology. A questionnaire sent to the participants six months after the close of the workshops revealed a stimulation to read more in the field of psychology, a more understanding approach to people, and some increase in self-insight.

Keller (1961) used a special projective test, the Religious Apperception Test (RAT) to investigate changes in the

attitudes of priests trained at Loyola (Chicago) in pastoral counseling. The experimental group contained 29 priest-subjects. These were equated with a control group by the technique of matched pairs, with the independent variable being the training in pastoral counseling. He found the greatest amount of change subsequent to training in the area of self-insight, with other changes in adequacy, sensitivity, defensiveness, and affect in that order, (p. 67). Keller's study seems useful at least in distinguishing a greater overt phenotypical sensitivity among the trained priests; this was the main criteria upon which the stories were judged.

Waices (1956) surveyed the attitude of priests toward training in pastoral psychology and obtained a 50.6% response, 223 out of 460, from his questionnaire. He used controlled selection of one out of one hundred sampling in every diocese, including institutional, Armed Forces and social work as divided into pastors, assistant pastors, educators, and services. No tests of significance were employed, however, because of the insufficient number of quantitative values secured. He found that respondents with training in psychology in every instance had a higher general mean favoring psychology than those without training. A very high percentage of the respondents - 95% of the untrained and 98% of the trained - saw a definite need for training in pastoral psychology in the seminary. High percentages of both groups wanted further study in this field and also felt something

should be done to reach priests now out of the seminary. Young assistants, ordained one to ten years, felt the most need for this training, 4.55 on a scale of one (not at all) to five (very much). Pastors of all ages with training in psychology spend three to four times as much time daily (1.87 hours) in counseling (not defined) as do those without training (.51 hours). However, Waices admits that for the most part probably only those interested answered - this would explain his unusually high percentages, and that the "validity of inferential techniques to extend conclusions beyond that would be exceedingly low." (p. 12) He defined pastoral psychology as the formal study or practical experience in psychological and psychiatric principles fundamental to the understanding of the clergyman's work in dealing with persons of varying degrees of mental health (p. 5),¹ and concluded that a holistic evaluation of all responses and comments establishes a definite need for the increased training of priests in pastoral psychology.

Activities in pastoral counseling

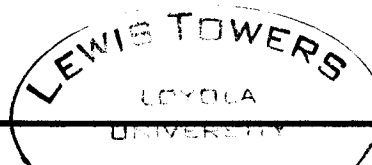
Berkeley Hathorne (1960) studied the counseling done by Protestant ministers under the auspices of organized counsel-

¹Compare Ferm: "pastoral psychology...has come to designate that area of a minister involving human relationships with particular attention to the psychological factors involved." (1955, p. 202)

ing centers. He used a mailed questionnaire and obtained 63 replies or 55.3%. Although he states that standard statistical procedures were followed, these are nowhere found described. Among the results found were an emphasis on short-term counseling, with 69% being terminated in less than 10 interviews; 36.6% of the personnel using an eclectic method (19 out of 52), while 46.1% use the client-centered technique (not defined). The majority of the cases reported (41%) were marital.

Martin Poch (1956) investigated counseling activities of United States Air Force chaplains, by means of monthly reports and interviews to the Chief of Air Force Chaplains. The methodology is not clear and the results are not reliable because some chaplains included mandatory interviews in their "counseling" practice. The types of counseling problems Poch found most frequently in the chaplains' practice were: spiritual, 26%; marital, 8.5%; and familial, 7.7%.

Givens and Beck (1958) sent a questionnaire to 41 accredited theological seminaries in the United States and Canada and secured an 85% return. Informants were given a list of 20 college courses and asked to check five they considered to be important as background training for students entering a pastoral counseling training program. Leading the list, in order, were clinical psychology, abnormal psychology, adolescent psychology, and mental hygiene.



Training of counselors

Pollard (1956) investigated M.A. degree recipients in guidance and counseling from George Washington University during the years 1945-1955, in a three page questionnaire with 65% return of those reached but with no evidence of the statistical treatment. He found that:

....these people feel a strong need for required courses in field work. Whether it be in the form of clinical internships, field observations, of classroom role-playing, it is evident that there is a need to 'try out' under competent professional supervision the various tools, techniques, and procedures discussed in the academic setting. (p. 38)

Harmon and Arnold (1958) asked high school counselors to evaluate their formal preparation by means of a questionnaire, sending 200 questionnaires and obtained a 75% response. The investigators did not state how the 75% response was figured, and there is no explanation of any statistics used. Twenty-six per cent of the respondents desired more supervised counseling experience; 60% had made no tape recording of interviews for study and practice; and 41% had no supervised practice.

Blockema (1951) investigated the extent to which the products of a short intensive workshop (six weeks, five days per) became nondirective and client-centered. He used paper and pencil tests and interviews; the Robert Doakes pre and post tests, the John Jones post test, instructors' ratings at the end of training and supervisors' ratings one year after completion of training. There were 37 Ss, with an average of 2.3

years graduate training, and with professional experience. They had all earned at least the Master's degree or its equivalent in psychology. Interview responses were scored on a client-centered scale of communication: completely with the client (+2), about and with the client (+1), balance of focus of evaluation evenly inside and outside the client in communicating about the client (0), communicating about and for the client (-1), and communicating entirely for the client (-2). Interviews were found more effective in rating than paper and pencil tests. Techniques were defined in a list which was later used in this research as the basis for item eight on the form. Criteria used was the length of counseling measured in the number of contacts. Since Ss were averaging less than four contacts per closed case eleven months after completing the short course, Blocksma concluded that the trainees had not learned a high level of nondirectiveness. This criteria may be the most obvious and simple, but it presumes that a high level of nondirectiveness is the best type of counseling to be maintained in all or most cases, and that this nondirectiveness if effective will result in an extensive number of counseling contacts.

Lubin (1962) found no data available to indicate the amount and nature of the training of psychologists in psychotherapy and used a four page questionnaire for his survey. The form was sent to a one-third random sample taken from the APA directory (N=776). A follow-up letter one month later obtained

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another 8% to give a total of 72% return from an effective sample of 744. When asked to characterize their therapeutic orientation, the results were: neo-analytic 27%, eclectic 19%, classical psychoanalytic 12%, rogerian 5%, learning theory 5%, and no response 2%. A comparison of some of the major characteristics of the respondents, such as sex, age, number of degrees, with other data, revealed no serious bias in the group. There is no indication of what Lubin considered a minor bias, nor what other major characteristics were not compared.

Kronenberger (1963) used written reports on tape-recorded practice counseling to obtain from counselor-trainees a feedback of those principles which they felt would be most beneficial to them. He secured 84 papers from 12 sessions with each of seven pairs of students, himself extracted one principle from each paper, and had the trainees each select 10 main principles from 84. The selected principles concerned the counselor thinking ahead of the counselee, working on emotions expressed, looking for psychodynamics, looking beyond the facile explanation and counselee compliments, keeping pressure on the client with good interpretations, and forcing the client to say why he feels as he does. The author admits to probable bias because of his non-directive yet eclectic orientation.

Arbuckle (1961) used a questionnaire to compare attitudes of professional secular counselors with that of clergymen and rabbis. Forms were sent to Unitarian, Baptist, Congregational,

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Nazarene, Jewish, and Greek Orthodox clergymen; and Catholic nuns. Although formal counselor training was not compared except with the Baptists, this does not prevent Arbuckle from drawing some rather definite conclusions as to group differences, and bias seems evident not only in the unqualified nature of his final remarks (p. 110) on this survey, but elsewhere (p. 189 f.).

Kemp (1962), in order to study the effect of personality involvement in the training of counselors, attempted to measure the influence of dogmatism (closed belief system) upon changes in counselor attitudes. A control group (no practicum) and an experimental group were administered the Dogmatism Scale Form E and Porter's Test of Counselor Attitudes before and at the close of the college quarter. Hypothetical changes in attitudes were compared in both groups and in subgroups of open and closed belief systems of the experimental group. There was no change for the control group, but in both subgroups of the experimental group, changes toward permissiveness and understanding were significant (one per cent level) in each of Porter's five categories of responses. However, when actual responses from the counseling interviews were analyzed and evaluated, the group low in dogmatism did not change significantly in the character of their responses from the hypothetical to the actual situation, but the group high in dogmatism changed significantly in the direction of fewer understanding

and supportive responses and toward more evaluative, interpretive, and probing or diagnostic responses. Kemp thinks the closed-minded group gave more permissive responses on the second administration of Porter's test in order to agree with environmental expectations, but their immediate responses in the actual counseling situation without opportunity to reflect were more in accord with their customary directive attitudes. Kemp concludes that the closed-minded counselors are more likely to simulate change according to the "party-line" rather than to acquire integrated concepts and new directions for action.¹ He recommends that counselor-trainers be more objective and create a more liberal climate wherein trainees may analyze, evaluate, accept or discard their own evolving conclusions; more emphasis be placed on assisting the trainees understand their own personality dynamics; and greater assistance be given to help the counselor-in-training identify, understand, and put into operation the form of counseling which he individually has selected with the acceptance that will prevent defensiveness or guilt and encourage further study. Experimental design and statistical analysis seemed adequate.

A conference on the training of psychological counselor, jointly sponsored by the Division of Counseling and Guidance of

¹Compare Landsman (1962, p. 113): "Fiedler's classic series of studies demonstrated perhaps secondarily that novice therapists tend to ape their mentors, restrict themselves to rigidly defined techniques and are more schoolistic than are their more experienced mentors."

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the American Psychological Association and the University of Michigan was held in Ann Arbor in 1949 and 1950.¹ Participants were chosen to be representative of the range of attitudes toward counseling among members of the aforementioned division, so that a considerable diversity of experience and points of view was achieved.² Their basic task was to formulate a conception of the training program needed for psychological counseling, and to clarify fundamental concepts. While this report is not of a strictly empirical nature, the extensive experience of the participants and the appropriateness of their remarks merits more than passing attention.

Aspects of the counseling process delineated by the conference were: 1) increasing the accuracy of the individual's self-percept, 2) increasing the accuracy of the individual's environmental perceptions, 3) integrating the individual's self-percept and his environmental perceptions, 4) presenting relevant information, and 5) improving the individual's planning and execution. The conference distinguished between counseling, as being concerned with assisting

¹published by the Institute for Human Adjustment, U. of Mich. press, Ann Arbor (1950) under the title: Training of Psychological Counselors.

²J. M. Bobbitt, E. S. Bordin, J. A. Bromer, M. Butler, M. Dreese, C. P. Froelich, M. E. Hahn, N. Hobbs, M. L. Hutt, E. L. Kelley, V. C. Rainy, and C. G. Wrenn.

essentially normal basically adequate persons more toward an ideal level of adequacy, and psychotherapy which has as its goal some fundamental reorganization of the personality structure, i.e., modification of basic traits or of defense mechanisms.

The Michigan conference observed that counseling is carried on at many levels of training. Counselors could be divided naturally into three groups: 1) those whose responsibilities are primarily of a non-counseling nature but who do some counseling as a secondary aspect of their work - the part-time counselor, 2) those whose primary responsibilities are counseling but who also have other responsibilities of a non-counseling nature - the psychological counselor, and 3) those whose responsibilities are focused upon counseling and other clinical activities - the counseling psychologist. Since the pastoral counselor falls into the first group, the program recommended for the part-time counselor will be presented briefly.¹

A thirty semester credit hour program was recommended for the part-time counselors, with twenty of the thirty hours to be devoted to psychological training on the graduate level. It was assumed that the student will have qualified for a teaching certificate and will have had courses in general psychology, educational psychology, and tests and measurements.

¹Cf. the Loyola program for granting priests a certificate or M.A. in Psychology (personal counseling) in Appendix.

Teaching experience was considered valuable for the emotional maturity of the counselor. Six areas of knowledge of competence were specified with the intensity of training to be achieved in each area. These areas and the recommended semester hours are: theory of personality (3), descriptive study of deviant individuals (3), measurement and statistics (3), clinical appraisal (3), counseling (6) and supervised practicum (2). The area of counseling was intended to include theories of counseling, discussions of the actual process, and laboratory practice. "The conference felt that no one should attempt to counsel independently until he has had a period of closely supervised experience." (p. 18) This two semester graduate program, two-thirds of which is devoted to psychological training, is designed for those persons who perform certain minimal counseling functions.¹

Training of pastoral counselors

Jorgensen (1962) reports on the training programs in counseling given by the Air Force to chaplains since World

¹Other reports of recommendations of standards for training psychological counselors will be found in the excellent references following a recent report of a special APA committee of Division 17 (Brayfield, Dipboyle, Johnson, Robinson, Super, and Landy, 1962); "Counselor Preparation: recommendations for minimum standards" by APGA in McGowan and Schmidt (1962); and the APA committee on counselor training in 1952.

War II.¹ The early emphasis in this training was for the counselor to become thoroughly familiar with the nomenclature used by medical personnel, intelligently converse with psychiatrist members of the medical staff, be aware of deviant syndromes, and supply supportive help. Jorgensen comments: "the difficulty with this viewpoint was that while it was helpful for service in a mental hospital or in providing basic appreciation of personality tensions, it was almost useless in the armed services." (p. 269) Chaplains found the classes in counseling courses frustrating as their questions about procedures with normal servicemen were politely shoved aside as not being "counseling." One chaplain is quoted in this regard: "Of the 80 or a hundred men who came to see me in the course of a month, usually not more than one or two need counseling as it is defined by the School." (p. 269) Jorgensen (p. 270) summarizes the view of the military chaplain:

Both types of counseling, nondirective and traditional, depend on the counselor being a good listener, impartial, able to establish rapport, and convey the impression that he really wanted to understand and help. Nondirective counseling in itself was impractical in the military community. There were just too many interviews for each chaplain, too many problems, and most of them could not wait for exhaustive treatment. Decisions had to be made. Yet the exponents of psychotherapy and nondirective counseling made several valid contributions. The

¹Jorgensen's report is not an experimental study but part of a historical survey of the activities of Air Force chaplains.

importance of centering attention on the individual rather than the specific problem, together with trust in the individual's capacity to make decisions once he understood his entire situation, and the emphasis on listening and withholding judgment were points which enhanced counseling. Among chaplains there were ardent adherents of the various types of counseling, but the pressure of the task demanded flexibility of technique for specific problems and persons.

Cotner (1952) investigated the academic status and methodological and ideological orientation of pastoral counseling in American Protestant seminaries. He sent questionnaires to 102 schools and 162 seminary professors and obtained a 72% and 58% response respectively. A pastoral counseling course was being offered by 88% of the schools at least once each year; the theologians rated most important for pastoral counseling were Saint Paul and Saint Augustine, while Seward Hiltner and Freud received first and second rating as the important psychologists. Most of the professors listed their courses as a technique course, although the most common requirement was a term paper or final examination. The primary emphasis in pastoral counseling was found to be calling on the sick and the shut-ins, followed by dealing with emotional instability, marriage counseling and spiritual problems. A total of 61% of the seminaries responding to the question concerning seminary provisions for clinical internships provide for an internship of some kind, whether mental hospital, general hospital, settlement house, prison or parish. Experimental design is vague, the problem is loosely stated

with no hypotheses, and the data obtained is reported without analysis or statistical treatment.

Summary

Earlier studies, then, have shown the following:

- 1) A survey of Catholic books on pastoral psychology and counseling revealed a clinical bias and restriction of scope.
- 2) The effect of the short workshop in stimulating the interest of the clergy in psychology.
- 3) Priests trained in counseling reported apparently greater sensitivity in a projective test (RAT) when compared to those without training.
- 4) There is a definite need and a strong desire of priests for the increased training in pastoral psychology.
- 5) Pastoral counseling among Protestant ministers tended to be short term, of eclectic orientation, and mostly with marital cases.
- 6) Service chaplains in the Air Force found spiritual problems most frequently encountered.
- 7) Protestant seminaries considered clinical, abnormal, adolescent psychology and mental hygiene as important background for pastoral counselor training.
- 8) Counselors in the field often felt a strong need for more practical courses in their training.

9) Almost half of the high school counselors surveyed had no supervised practice.

10) An intensive workshop in nondirective client-centered counseling did not produce a high level of nondirectiveness when the criteria of number of contacts per case was used.

11) Neo-analytic, followed by eclectic was the therapeutic orientation most frequently reported by psychologists in psychotherapy.

12) Counselor trainees indicated certain practical principles as most beneficial to them in their work.

13) Close-minded ("dogmatic") counselors were more likely to simulate change according to the party line expectations rather than acquire integrated concepts of their own.

14) Products of an intensive short course in nondirective counseling did not learn a high level of nondirectiveness according to the criteria used.

15) The Michigan conference clarified the counseling process, differentiated levels and types of counseling, and recommended as preparation a supervised practicum and a two semester graduate program concentrating in psychology.

16) The military chaplains found nondirective counseling impractical and a flexibility of technique for specific problems and persons necessary.

17) A total of 88% of Protestant seminaries in one study offered a course in pastoral counseling, and a large number of

seminaries provided for internships of some kind.

Next to be examined is the training of priests in pastoral counseling using the reports of those with special training and some experience in order to investigate both the program itself and their activities.

Significance of the present study

The present study is original in its aim and its type of population. None of the Catholic programs (nor Protestant either as far as can be determined) in pastoral counselor training has been subjected to a comprehensive evaluation or "feedback" from the students involved. Nor has there been any empirical investigation of the actual counseling activities or practices of the priest in the parish, involving either priests with training or those without training. Nor has any group empirical study been found of the counseling activities of other individual clergymen in the parish.

The program in pastoral counseling at Loyola University (Chicago) is unique in that it is the only program wherein a sequence of courses in pastoral counseling has been offered over a period of time with priests encouraged to attend by the financial support of the archdiocese of Chicago. This program has provided a certain consistency in training over the several years it has been in existence in that it has

been conducted continuously by the same personnel. This consistency of training provides a stable basis for an evaluation such as this.

CHAPTER III

DESIGN OF THE EXPERIMENT

Population

A total of 183 priests have attended the pastoral counseling courses at Loyola University of Chicago from 1956 to 1962. However, 70 of these priests began the sequence of courses in February of 1962. The priests who have completed the sequence have a sounder basis for evaluation and have had pastoral experience in applying this training. It was decided, therefore, to eliminate from the study those 70 priests who began in 1962. The 113 priests trained at Loyola from the years 1956 to 1961, then, compose the population for this research.¹

It could not be determined in advance whether all of the 113 priests completed the sequence of courses. But those who did not continue, or, for one reason or another, deliberately dropped out, may constitute an atypical group, and, consequently, have important evaluations to add to the study.

The addresses of the population were known to be up to date as of August 1, 1962, as far as the Chicago area priests were involved. However, the list includes a number of priests who may have been transferred and some foreign addresses.

¹For obvious reasons the investigator did not include himself.

Therefore, the entire population of 113 priests was employed.

Instrument

The mail questionnaire method was chosen as the best means of reaching the majority of the small population involved with the range of questions desired. Particular aspects could be followed up by interview, personal or telephone.

Construction

Recommendations of Parten (1950), Hyman (1955), Nixon (1954), and Selltitz, Jahoda, Deutsch and Cook (1960) were used in the mechanics of questionnaire construction. The rules of Payne (1951), McNemar (1946), Parten (1950), and Kretch and Crutchfield (1948) were followed in the types of questions and wording. Order and sequence of the questions were adapted from Withey (1960), Gallup (1947), and Festinger and Katz (1953). Possible sources of bias were investigated in Parten (1950), Lazarfeld in Stouffer et al. (1950), Deming (1954), Hyman (1955), Suchman & Guttman (1947), and Lubin, Levitt & Zucherman (1962). Procedures for maximizing returns were obtained from Levine and Gordon (1959), Longworth (1953), Kephart and Bressler (1958), Gullahorn & Gullahorn (1959), and Ferris (1951) as well as from a number of items in Psychological Abstracts (1953-1960) on "maximizing returns to mail questionnaires."

Treatment of the data

The primary intent in the analysis of the data is to report the over-all percentages of the items directly and indirectly relating to counselor training and practices, together with comments of the respondents describing major and minor viewpoints. Separation was made for subgroup comparisons depending upon major factors, such as the amount of training, age of respondents, type of duties, amount of experience, and recency of training. The treatment, depending upon the character of the responses was expected to be Chi-square, with whatever correction was needed for the grouping of data found and the significance desired.

Pilot study

The ideas formulated as a result of the informal discussions with the priest-students in the pastoral counseling courses were discussed with five of these priest-students who were engaged in advanced work in psychology, and with two Loyola professors of psychology. A pilot study was then constructed for the purpose of further clarifying the problem. This questionnaire was presented to five psychologists known to have the PhD, then revised (Appendix) and sent to a small selected sample of priests. These were invited to expand their answers, but only two out of ten (20%) did so. The inadequacy of the pilot instrument was realized and a major revision was required as was predicted in several of the survey research studies. Some of

these respondents who could be reached were interviewed, and three psychologists working in the field of survey research were consulted. The possibility of follow-up interviews at the conclusion of the research in order to explore more thoroughly certain aspects of the problem or segments of the population, was recommended. The final form of the questionnaire was then prepared.

Final plan

In order to obtain the information desired a two-page questionnaire was developed. Two copies of the form were to be sent to each subject, with a covering or transmittal letter, and a stamped, self-addressed envelope were enclosed. The covering letter and the questionnaire were printed under a special letter-head announcing sponsorship of the project by the Psychology department of Loyola. Questionnaires were numbered so that non-respondents could be determined. They were to be sent by air mail on October 6, 1962, so as to arrive the first part of the second week of October. Follow-up letters were to be sent later to the non-respondents.

After tabulation and analysis of the results, a summary was to be collected from the salient points, duplicated, and sent to the respondents, as promised in the transmittal letter in order to stimulate returns.

The cooperation was enlisted of two Catholic agencies in downtown Chicago that employ these priests in counseling so that external validation might be obtained. Informal interviews were

held in July, 1962, with five supervisors of the counseling services of these agencies, and tape-recorded. Material from these interviews are used when possible in the discussion of the results for cross-validation.

Response

The original date planned for mailing was advanced because of the impending commencement of the Second Vatican Council. Letters were sent so as to arrive on Mondays or Tuesdays. The first letter, sent September 22, 1962, brought 59 replies. The second letter, sent via air mail on October eighth, brought another 18 replies. After a post card reminder sent on October 11 another eight forms were received, and a final request, sent air mail special delivery on October 21, brought the total response to exactly 100 replies, or 88.5%.

However, six of the respondents excused themselves from completing the form: three because of no subsequent counseling experience by reason of administrative or clerical work, and the other three priests for various reasons. The number of replies that are useful for this study, then, is 94, or 83.2% of the population of 113.

CHAPTER IV

CHARACTERISTICS OF THE POPULATION

Analysis program

The questionnaire data were tabulated by subject number on individual sheets for each question, checked, coded, recorded on a master chart, and once more verified. All open-ended questions were counted and catagorized with subject number and cross referenced, then recoded according to predominant categories and checked three times, twice by the writer, the second time after an interval of six months, and finally by two graduate students at the doctoral level. It will be noted that the figures on items 10 and 11 in the research summary report (appendix G) sent to participating priests before the final recoding differ slightly from those reported herein, reflecting the final verification.

The analysis program centers around three main questions based upon the previous hypotheses and they are: 1) what is psychologically significant in the responses regarding the training of the pastoral counselors; 2) what is psychologically significant in the responses revealing the attitude toward the use of the nondirective method; 3) what are the kinds of problems priests encounter more and less often in counseling, and which are the factors related to the frequency and kinds of problems encountered. Questions of less importance raised in the introduction and in-

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cluded in the form design were examined when relevant to the main questions. Statistical treatment was Chi-square analysis with the Yates correction for continuity.

Characteristics of the population

Nine items of information regarding the population are considered the major characteristics of the population: 1) the number of counseling course taken under Fr. Curran; 2) the date training was begun; 3) the extent of further training; 4) the age of the respondent, 5) the number of years ordained; 6) the nature of present work; 7) the number of families in the parish; 8) the economic class of the parish; and 9) the counseling load. It will be noted that all nine items were asked at the beginning of the questionnaire.

The frequency distribution for the number of years since ordination was almost identical to that for age. Therefore only the latter was considered a separate variable. Other characteristics of the population could be important, such as desire for further study, use of the nondirective technique, eclecticism, and self-reports on adequacy were studied for influence upon particular responses, but first the salient aspects of these major characteristics are described.

Courses in counseling

In the population of 94 priests responding, 68 (72%) completed three or more courses in counseling psychology. Completing two

courses was 15% and only one, 13%, resulting in a population mean of 2.59 courses completed. The population was separated into two groups for the purpose of further study: Ss with three or more courses in psychology, and Ss with only one or two courses. These figures are shown in table two.

TABLE 2
COURSES IN COUNSELING COMPLETED UNDER
FR. CHARLES CURRAN (N=94)

No. courses	No. priests	percentage
one	12	13
two	14	15
total	26	28
three	68	72
pop. mean = 2.59	94	100

Date of training

Seven of the respondents indicated that they had begun the course under Fr. Curran in 1955, but other records show the year of the first course for four of these as 1956, so these seven are included in the 1956 figures. A total of 19 priests, then, or 20%, began in 1956; 14 (15%) in 1957; 13 (14%) in 1958; 20 (21%) in 1959; 24 (26%) in 1960; and 4 (4%) in 1961. These figures are shown in table three. The population was separated into two groups: 1956 to 1958, and 1959 to 1961, for the purpose of discovering possible effects of early or late training, and consequently more or less time for experience in counseling

after training. Figures are found in table three.

TABLE 3
DATE OF THE INITIAL COUNSELING
COURSE (N=94)

year	no. priests	percentage
1956	19	20
1957	14	15
1958	13	14
1956-58	46	49
1959	20	21
1960	24	26
1961	4	4
1959-61	48	51
total	94 94	100 100

Further training in psychology

The third major characteristic of the population is the extent of further training in psychology beyond regular seminary courses, whether these were in the form of semester hours of credit, workshops, or institutes, and the like. Twenty-three (24%) of the priests indicated no further work whatever, while twenty-five (27%) listed from one to eight semester hours of psychology, and thirteen others (14%) had completed nine to 27 semester hours. A total of eighteen priests (19%) have completed a workshop of at least six months at the Catholic Family Consultation Center, Chicago, Illinois, involving supervised counseling and regular discussions. This fact was verified from CFCC records. Since this group is probably the most homogenous

of those who have undertaken further training, they were categorized separately even though some of them would have fallen in the groups of more training. Fifteen respondents were at the Master's level equivalently (30 semester hours), or had the M. A. degree, or, as in three cases, were working for the doctorate. The modal number of semester hours of further training is one to eight hours, (mode itself is three) and the median for the entire group was six semester hours. The first two groups of no training whatever and that of one to eight semester hours were joined for a total of 48 subjects (Ss) for the purpose of determining the influence of this factor of further training upon other responses. The latter three groups: priests with 9-27 semester hours, CFCC workshop experience and Master's degree equivalency were combined for a total of 46 Ss. These figures are found in table four.

TABLE 4
AMOUNT OF FURTHER TRAINING
IN PSYCHOLOGY (N=94)

extent	no. Ss	percentage
no training	23	24
1-8 semes. hrs.	25	27
Total w. less trng.	48	51
9-27 semes. hrs.	13	14
CFCC workshop	18	19
Master's degree, equivalent or beyond	15	16
Total w. more trng.	46	49
total	94 94	100 100

Age and date of ordination

The age of the respondents was scattered from 28 to 54, with the median age at 37. (frequency is bimodal: 35 and 36). The frequency distribution of age is found in table five. Since the number of years ordained was almost identical to frequency distribution of the age, and only five Ss fall into different groups, these data were combined in table five. For the purpose of considering age as a variable, the population was dichotomized at 40, resulting in 65 Ss under 40 (69%) and 29 Ss 40 years old and over (31%).

insert table five about here

Type of present work

In the kind of present work, 61 (65%) of the priests indicated that they were engaged in work of a simply pastoral nature. Sixteen (17%) responded in the "pastoral-educational" category, and nine (10%) were involved in seminary assignments. Eight had to be listed as "other": those in administrative-office assignments, social work, graduate study, etc. Priests exclusively engaged in pastoral work were considered separate from the other categories. Figures are in table six.

insert table six about here

TABLE 5

AGE OF THE RESPONDENTS AND YEARS ORDAINED (N=94)

age	number	number	years ordained
28-29	7	5	2-3
30-31	5	6	4-5
32-33	13	12	6-7
34-35	10	13	8-9
36-37	15	15	10-11
38-39	15	17	12-13
under 40	65		
40-41	13	10	14-15
42-43	3	3	16-17
44-45	1	1	18-19
46-47	5	3	20-21
48-49	2	1	22-23
50-51	3	3	24-25
52-53	0	3	26-27
54-55	2	2	28-30
over 40	29		
total	94 94	94	

TABLE 6

NATURE OF PRESENT WORK (N=94)

type of work	no. priests	percentage
pastoral	61	65
total pastoral only	61	65
pastoral-educational	16	17
seminary	9	10
other	8	8
total of mixed duties	33	35
total	94 94	100 100

Eleven parishes were reported as working-middle class, 23 as middle, and eight as middle-upper: these were combined into a middle class category. Seven answered mixed and were discounted in the subgroups. Figures are found in table eight.

TABLE 8
ECONOMIC CLASS OF PARISH (N=75)

class	no. parishes	percentage
low	5	7
low-working	5	7
working	17	22
total working	27	36
working-middle	11	15
middle	23	30
middle-upper	8	11
total middle	42	56
mixed	6	8
total	75 69	100 92

Counseling load of respondents

The counseling load of the priests (question one: hours spent in counseling per week, on the average) must be considered both as an independent variable in its effect upon other responses, and as a possible dependent variable in being a function of other factors such as training, and type of work. Eight respondents either failed to answer this question or do no counseling whatever. A total of 31 Ss put their practice at one to three hours per week;

32 priests from four to eight hours per week; 13 at nine to 13 hours per week, eight respondents at 14-18 hours per week, and two counsel 20-30 hours per week. The modal hours of counseling was three. The median practice was five hours per week, with 44 Ss counseling less than five hours per week, and the population was dichotomized at this point for further study. Figures are found in table nine.

TABLE 9
HOURS SPENT IN COUNSELING PER WEEK (N=94)

no. of hours	no. of priests	percentage
0-3	39	42
4-8	32	34
9-12	13	14
14-18	8	8
20-30	2	2
total	94	100

Summary

Of the 94 respondents, 81 (86%) were priests residing in the greater Chicago area. The modal pastoral counselor in this study, then, has completed three courses in counseling under Fr. Curran and three semester hours of further study in psychology, was 36 years of age, ordained 12 years, engaged only in pastoral work, in a middle class Chicago parish of approximately 1200 families, and counseled three hours per week.

CHAPTER V

THE TRAINING IN PASTORAL COUNSELING

The first hypothesis concerned the adequacy or deficiency of the training in pastoral counseling by means of the sequence of three courses under Fr. Curran. In the form used several items have been designed in order to explore some of the factors which may be significant psychologically in the responses concerning the training program. It was necessary, then, to ask at least five main questions about the training, and consider the relevancy of other responses and the major characteristics of the population to each of them: What did the Ss rate as most valuable in the training program? How do they want the program improved? In what particular areas do they want further study? What are their self-reports on their adequacy? How does the effect of more training differ from that of less training? Each of these were taken in turn.

Program evaluation

Study of the answers to question ten: "What I liked BEST about Father Curran's courses was ___" ultimately led to a final overview coding according to whether responses pertained to 1) technique, 2) people, 3) course, 4) self, and 5) religion. Responses to this question proved impossible to

categorize exclusively as replies often straddled several or even all five categories. Examples of this latter inclusive type are: "the results: an empathic and confident approach to peoples' personal problems, a variety of sources of referral, an enduring camaraderie with professors and classmates, a deeper insight into my own life, and a boost in developing personal charity" (S49) "He showed us a way to help people to become adults (ourselves included). I enjoyed very much his teaching, his deep respect for the persons." (S72) "1) I was impressed by the presupposition that people have the potentiality to solve their problems -- we are ordained with the belief that we have all the answers -- it doesn't occur to us people hardly listen to our 'advice.' 2) I liked his 'obiter dicta' thru them I have tried to learn to understand what the other person feels in all situations---classroom, sermons, as well as counseling. 3) it has taught me to shut up in counseling." (S76)

The most frequent type of response to question ten pertained to technique as a workable, effective and valuable tool or means. The number of priests who responded with this orientation was 51 or 57% of 90. There were no significant differences in major characteristics of those responding in this manner.

Some of the responses pertaining to technique were:

"It provided me with a workable technique for dealing with pre-

viously difficult cases."(S3) "that it concerned itself with the actual responses and gave a norm to judge the effect of various responses."(S9) "that these courses have given me a tool for counseling."(S39) "art of listening."(S37) "he gave me the only technique that seems to work. In some cases I fail completely--particularly with people of little education who don't verbalize well. But, all in all, it has helped immensely."(S17) "the distinction between guidance and counseling."(S1) "the freshness of approach to common situations in pastoral care..."(S43)

But it should be noted that one-half (24) of the evaluations pertaining to technique included remarks directed toward understanding people, such as: "development of the ability to communicate to people the desire to understand and help them--breaking down the wall."(S47) "The emphasis on the ability of human nature to better itself, learn to live with problems and resolve anxieties if aided skillfully."(S14)

The number of priests who responded with an evaluation pertaining to people, i.e., improved approach to people, great understanding, sympathy, love, etc., was 40 or 44%. There was a tendency for those engaged only in pastoral work to indicate this reaction more than the other priests as 32 of the total of 40 belonged to the pastors. Probability of statistical significance according to Chi-square with the Yates correction for continuity was between .02 and .01 level. There were no other dif-

ferences regarding age, further training, size of parish, counseling load, adequacy ratings, or number of courses under Fr. Curran.

Some typical responses in this category pertaining to people were: "that it gave me a greater love for people, it made me appreciate the fact that the problems people have are very real to them, though they appear so unimportant at times."(S5) "That it set me free to accept people as they are."(S30) "appreciation of others as persons, a new world."(S51) "That it was an eye opener for me regarding the needs of people that I had passed over. I have to listen not only with my ears, but with my eyes and feelings as well."(S81) "The new insight gained as regards my priestly work. The course made me aware of the fact that a priest is not just an objective, uninvolved dispenser of the sacraments and solutions to problems. I became conscious of the need to be personally concerned and to be, in a sense, involved in the person with his problem. In short, a priest becomes person-centered, rather than problem centered."(S42)

The third kind of response to question ten pertained to some aspect of the course: teacher, content, class discussion, or practise sessions. Twenty-six of the respondents (29%) answered in this manner. Typical responses to the completion statement of what they liked best about Father Curran's courses were: "That they were not straight lectures. He invited discussion and clarification of opinions--group discussions were

always a part of the program."(S59) "Hearing him in action, doing actual counseling, next I like having him criticize my own counseling."(S34) "Father Curran himself--as a theorist and practitioner. Fr. Curran's theory is honest and self-consistent, and I consider him practically unmatched as a practicing counselor. His emphasis on an ideational content (as opposed to mere feeling) puts him a notch above even Rogers, I think."(S80) "His lectures which had meaning especially if one had been counselled themselves or if they had counselled another person."(S71) It will be noted here that the focus seems to be on the course itself, rather than on what the respondents got out of the course.

The fourth type of response to question ten pertained to the insight and understanding of, and confidence in self that was gained. Twenty-seven or 30% of the priests gave a response of this type. Examination of the nine major characteristics of the population revealed no probable significant differences in the relation of other factors upon this type of response.

Typical responses in this category were: "The way it loosened up my own rigidity. It punctured my 'angelism,' much of my high blown rationalization."(S2) "It gave a new dimension to my thought concerning these troubled people."(S10) "It makes me feel professional when handling a 'case.' I have been more successful handling problems, especially individual

problems, with much less wear on myself."(S53) "The opportunity for realizing the meaning of the priestly vocation in the areas of love, suffering, and victimhood."(S20) "Personally it helped me find myself better in my work."(S46) "I gained needed self-confidence to face any problem presented to me and an ability to confront any person especially in authority with any idea."(S36)

The final type of answer pertained to religion: the foundation of the client-centered approach in religious values, Thomistic teaching on the virtue of prudence, etc. Eight Ss (9%) responded in this manner. Several of these comments were: "It's basis in Christian charity evidenced by its confidence in the individual."(S16) "...the logical explanation and its basis in St. Thomas, also his presentation of the virtue of prudence."(S73) "His presentation and application of St. Thomas to counseling incorporating the virtue of prudence."(S40) Figures for the different kinds of responses are found in table 10.

insert table 10 about here

Suggestions for improving the program

The second question designed to investigate the training program was a sentence completion type (item 11): "The training program in pastoral counseling could be improved by-----" Responses to this question were handled as indicated previously, in a categorizing, referencing, coding, checking, recoding and

final retabulating order. Twenty Ss made no comment, leaving a total of 74 who responded. A few of these 20 Ss indicated by a word "none" or "no comment" or a symbol which in the context of their other replies indicated approval of the present program of training. Eleven out of these 20 completed only one or two courses under Fr. Curran, so these Ss make up more than half of the non-respondents to this question. Consid-

TABLE 10

WHAT WAS LIKED BEST ABOUT FR. CURRAN'S COURSES (N=90)

type of response	no. priests	percentage
pertaining to TECHNIQUE: effective, workable, valuable tool or means...	51	57
pertaining to PEOPLE: improved approach, under- standing, greater love, etc.	40	44
pertaining to SELF: greater insight, under- standing, ease, etc.	27	30
pertaining to COURSE: teacher, content, class discussions, practicum, etc.	26	29
pertaining to RELIGION: basis in charity, St. Thomas Aquinas, priestly vocation,	8	9
negative	1	
total	153	

ering the tone and length of other responses (especially to item 10) it could be inferred that some of these 20 who had no suggestions to make were fairly well satisfied with the program as it is, or at least were not dissatisfied enough or motivated to take advantage of the opportunity offered either to criticize or make suggestions for improvements. Responses of the 74 Ss who answered often overlapped several categories and could not be classified in a single category, as was true in the previous open-end question.

The largest number of responses concerned a desire for more practice or practicum in counseling. Thirty Ss (41%) offered this kind of suggestion. Cross tabulation with question six of the form revealed that 32 additional Ss marked "counseling practicum" as definitely wanted subsequent courses. More practicum, then, is desired by a total of 62 priests or 66% of the total population.

Some of the comments in this category were: "Getting into the practicum work sooner and even allow the personal experience of being counseled by the teacher or staff members on a private basis"(S71) "Interesting workshops where cases that aren't moving can be dissected by fellow counselors listening to taped recording of interviews."(S84) "Theory is fine--actual practice very difficult--more training needed here."(S63) "Reducing the speculative and theoretical ideas."(S59) Responses related to this type are found in the category of curriculum revision.

The second most frequent type of comment concerned more expert and individual supervision. Twenty-four Ss (32%) responded in this manner. Examples of these are as follows:

"Workshop supervised by one with the 'know how' of counseling. We have had workshops, but expert leadership was wanting. All involved were in the same inexperienced position."(S56) "Much more supervised counseling. Supervision and correction is necessary--otherwise we have the blind leading the blind."(S54)

"More intensive supervision of practicum--i.e., ratio of qualified instructors to students is bad--more personal instruction and criticism would help, esp. of our tapes."(S64) "more clinical supervision."(S51) "More supervision of the subjects with their tapes."(S52)

Another type of response related to the previous ones specifically suggested smaller classes. Nine of the respondents (12%) wanted this improvement. Some of these comments were:

"Smaller classes and more personalized instruction. (The classes held 75 to 100 and technique was, as a result, hard to teach.)" (S10) "By having smaller groups for Fr. Curran's courses."(S12)

"Breaking class into smaller groups even for theory--not enough time or patience given to really answering questions."(S65)

"Limiting classes to few students (or dividing classes into smaller groups) toward end of course for more personal supervision and criticism of actual counseling practice."(S80)

In order to summarize the trend of these types of responses

indicating a desire for more individual attention, a recount was made of the respondents who mentioned either of these first three types: more practicum, more supervision, or smaller classes. A total of 39 Ss (53%) suggested revision of the program in terms specifying different aspects of more individual attention. Inspection of the major characteristics of the population in number of counseling courses, date of training, amount of further training, age and counseling load revealed no statistically significant differences.

More background in psychology was mentioned explicitly by 12 respondents (16%) for improving the training program. Question six of the form was designed to elicit a specification of this want and will be considered later. Examples of suggestions in this area are as follows: "Beginning with some introductory course in psychology as a preparation. We began with counseling--and often felt the need of a better background in psychology."(S17) "Having some prerequisite refresher course in general psychology and personality dynamics."(S19) "Encouragement to greater numbers by scheduling preliminary courses in motivation and personality factors."(S46)

Eleven of the Ss (15%) mentioned that other methods and techniques of counseling should be included in the training. The next item on the form (number 12) was designed to measure the strength of this reaction and will be considered shortly. Some of these suggestions were: "Explaining other methods,

tapes on Marriage counseling instead of just personal adjustments; another psychologist's opinion of the nondirective method and criticism of it."(S73) "Inclusion, at least, of some proper and true exposition and appreciation of other workable techniques."(S74) "Taking a more eclectic approach. It seems that there is too much disagreement about the client-centered technique to make it the only one taught."(S58)

Closely related to this kind of response was the opinion that the limitations of the client-centered method should be studied. Six (8%) of the Ss mentioned this: "Pointing out that the nondirective client-centered technique is not the only method-- it is a method and not a cure-all for every problem that comes to the priest."(S86) "A frank discussion of the limitations of client-centered therapy..."(S2) "I believe the technique can be used in every situation, I believe that because of limitations of time, of counsellor's abilities and of client's personalities, a realistic appraisal of counseling demands that other techniques be also used--depending on the needs of the client. Adolescents, e.g., look so much for advice from someone they trust."(S76) not unrelated to this kind of reply is the following: "more information about GUIDANCE for the different cases. Giving a clear understanding of the other methods of counseling and why we prefer the NON-DIRECTIVE METHOD. Explain the critics against nondirective methods and give ANSWERS TO THESE CRITICS."(S1)

Ten Ss (14%) suggested revision of the curriculum in partic-

ular terms: "Organizing the course in a logically progressive pattern, instead of taking courses when they were available, even though they may be 'ahead of schedule,' needing other courses as preparation." (S45) "One semester of theory of this type of counseling; 2nd semester: practicum under university supervision; 3rd semester: clerkship or internship in some facility under approved observation." (S69) Several others specified a continuation of the training: "Continuation of training in counseling thru workshops, discussion groups, without the necessity of forced commitment to Catholic Charities, Chancery office, NCCW programs...to be further trained in counseling simply for pastoral work." (S36)

A few respondents volunteered the opinion that this training should be extended to the seminary or to all priests in some way. Five (8%) made suggestions of this type: "Giving a more substantial background in seminary training." (S3) "Creation of an institute for pastoral training." (S72)

An even smaller number, three or four per cent felt that more study of the counselor himself was necessary: "understanding one's own emotions and how they color the approach to the client. Almost everyone would admit this could be a problem, yet do not actually see it in practice." (S62) This is a most important insight: the ability of counselor to be aware of his particular manner of perceiving, how his responses follow a selective

pattern, which feelings he tends to minimize or maximize.

Item 7C on the form: "I am aware of my own feelings..." was introduced in order to study this outcome, and will be considered later.

Ss who responded at least once in the last five categories listed--include other methods, more background in psychology, revise curriculum, extend to seminary, study of client-centered limitations, and more study of the counselor--were recounted in order to determine the number of respondents requesting that the program be improved in terms of more extensive psychological study as a second general type of response. The total number of priests responding in at least one of these categories was 43 (58%), slightly more than the first generic category of desiring more individual attention.

Finally, there were eleven responses (15%) in the "other" or unclassifiable category, and some of these will be quoted because on this open end type of question they could represent the views of other Ss and may suggest ground for further research. "Supplying a better knowledge of referral agencies at hand and actual visiting with intelligent, perceptive study of these places."(S37) "As good scientific procedure Father never mentioned 'grace.' He should tie the two together as grace is a reality."(S28) "Perhaps some gambits for dragging in unwilling partners and disposing them for counseling. It's a frustrating experience to have one half of a married couple concerned and

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ready for counseling and the other unreachable." (Sl4) "Further investigation into the further needs of priests in their pastoral work." (Sl3)

"Giving it [this training] to qualified laymen--lawyers, teachers, etc., who could handle the cases not absolutely requiring a priest. The priest is being turned into a psychologist esp. in marital cases--many of which, if not most, do not need a priest...save him for just those cases with a spiritual problem or for those who will not go to anyone but a priest. After lay psych.--or during--go to a priest for spiritual direction." (S26)

"I do have one important suggestion which I am sure Charlie would abhor. I really believe as a result of my own personal experience that anyone doing any counseling work on the family level should take at least one good course in sociology of the family--not Christian marriage nor marriage as a social insitution but the family in the United States viewed from the sociologist's eyes. I know that this makes the counselor problem centered rather than person orientated, but I do believe that it is hard to understand the family without this approach. I think this is true in the other areas of specialization which are possible to consider." (S78)

Figures for the responses to item eleven on improving the training program are found in table 11.

Insert table 11 about here

Further knowledge desired

Item six on the form was designed to uncover the specific type and intensity of any further knowledge or training that the respondents may definitely want. A list of 13 courses chosen for relevancy to counseling psychology were given below the request: "Please mark (X) the courses or areas listed be-

low in which you definitely want more understanding and knowledge." A total of 91 Ss answered this question marking a total of 424 courses for a population mode of three courses, a median of four courses, and a mean average of 4.5 courses per respondent. The size of this total response offers firm

TABLE 11
SUGGESTIONS FOR IMPROVING THE PROGRAM
IN PASTORAL COUNSELING (N=74)

means	no. priests	percentage
more practicum	30	41
more expert and personalized instruction	24	32
smaller classes	9	12
<u>TOTAL indicating more individual attention (mentioning at least one of the above)</u>	39	53
more background in psychology	12	16
include other methods and techniques	11	15
revise curriculum	10	14
study of client-centered limitations	6	8
extend to seminary or all priests	5	8
<u>TOTAL indicating more extensive study (mentioning at least one of the above)</u>	43	58
other	11	15
negatively critical	1	1

support for the first hypothesis that the priests themselves feel that their psychological understanding on the basis of three courses in counseling is inadequate, and that they desire further training.

Moreover, the three courses in this list that were most obviously concerned with psychodynamics: "feelings, emotions, and motivation," "counseling practicum," and "group dynamics" are those desired by most of the respondents, being marked by 55 (60%), 49 (54%), and 46 (51%) respectively. This tendency also supports the idea that they do want a greater understanding of psychological factors, leaving aside the question of whether their conceptual framework is adequate.

The fact that "Marriage and family" was marked by 40 Ss (44%) may be related to the frequency rating in item five where 84 priests reported that Marital (husband-wife) problems are encountered more or most frequently. Other courses marked are found in table 12.

Insert table 12 about here

"Other" responses allowed for in item 6N were as follows: "religious vocational counseling," "seminar in hospital setting," "practicum in therapy with other methods represented," "sociology," "hypnosis," "Problems of the counselor in counseling," "Criminal psychology," "comparative counseling," "critics

against the nondirective and answers."

TABLE 12

COURSES IN WHICH MORE UNDERSTANDING AND
KNOWLEDGE WAS DEFINITELY WANTED (N=91)

course	no. priests	percentage
feelings, emotions and motivation	55	60
counseling practicum	49	54
group dynamics	46	51
marriage and family	40	44
child-adolescent psychology	36	40
psychotherapy	34	37
various methods of counseling	30	33
personality theory	29	32
methods of appraisal and diagnosis	29	32
abnormal psychology	26	29
mental hygiene	20	22
counseling theory	16	18
learning theory and educational psychology	7	8
other	7	8

Examination of the major characteristics of the date of training, counseling load, amount of further training, and pastoral quality of work revealed no statistically significant differences at the .05 level of confidence, except that of age. Twenty-four of the priests out of the 41 Ss who want more than four courses were below the age of 40. This difference is statistically significant (Chi-square = 5.377, Yates correction, $p < .05$ level of confidence). The younger priests tend to want more training than the older priests when the age 40 is used as the dividing point.

Other methods of counseling

In the previous question concerning the particular areas that respondents definitely want to study further, 30 (33%) of the priests desire further knowledge of other methods of counseling. In item 11, 15% suggest that other methods and techniques should be included, while a few suggested that the limitations of the nondirective method also be studied. A specific test item was designed in order to determine the range of this opinion in the population. Item 12 on the form was a statement: "Other methods of counseling should be taught in the program." Respondents were asked to mark agreement with this statement on a scale including: strongly disagree, disagree, undecided, agree, strongly agree. Twenty-two Ss were undecided. Eight Ss (9%) strongly disagreed, and nine (10%)

strongly agreed. Eleven Ss (12%) disagreed, while 44 Ss (47%) agreed. The total number opposed was 19 (20%) and the total in favor was 53 or 56%.

A cross tabulation of item 6M "various methods of counseling" revealed that five other Ss undecided on item 12 marked this item on question six. This raises the total number of respondents in favor of instruction in other methods of counseling to 58 or 62%, and indicates that a sizeable majority desire a broader approach to pastoral counseling than is provided by the nondirective, client-centered approach in the present program. Figures are shown in table 13.

TABLE 13

WHETHER OTHER METHODS OF COUNSELING SHOULD
BE TAUGHT IN THE PROGRAM (N=94)

response	no. priests		percentage	
strongly disagree	8		9	
disagree	11		12	
total opposed	19		21	
undecided	22	22	23	23
agree	44		47	
strongly agree	9		10	
total in favor	53		56	
total	94	94	100	100

02

Factors considered as having probable influence upon the response of item 12 were all eight major characteristics of the population, as well as adequacy ratings (item 9), feelings of restriction in counseling with the nondirective technique (item 7G), use of the nondirective technique (item 7J), and the frequency of encountering personal adjustment problems (item 5K). The only relation found was that respondents who want a broader theory than the client-centered approach to counseling method tend to use other techniques (7J) some or more of the time ($P < .05$, Chi-square with the Yates correction for continuity.)

Self-reports on adequacy

Feelings of adequacy in counseling on the part of the counselor should be considered at least as a partial function of their training in counseling. However, no comparative measurement of adequacy ratings is available from those who have received no training as this was intentionally omitted in the design of the experiment in order to limit the problem. Obviously Ss without training might rate themselves higher in adequacy than those with training, with the result that there could be a negative correlation of training with feelings of adequacy. And with certain psychological problems recognized professionally to be difficult, this may be a desirable outcome. Item nine of the form presented a list of eleven problems (marital,

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family, financial, educational, vocational, spiritual, alcoholism, scrupulosity, masturbation, homosexuality, and personal adjustment), identical to the list presented in item five for frequency rating, and asked "In counseling people with different types of problems how do you FEEL about your adequacy? Please mark (X) in the appropriate space: feel very adequate, feel adequate, feel inadequate, feel very inadequate, undecided, no opinion or experience." It should be noted at the outset that there were several answers written-in which represent perhaps not uncommon approaches, or at least indicate the frame of reference from which some of the respondents answered. "I've found that I feel very adequate in all the above problems (all marked "very adequate") and inadequate only with severely withdrawn and aggressive people."(S35) "I do refer the person to another if I feel inadequate in a particular case." (all marked "adequate"--S75) "My adequacy is, I feel, unrelated to the type of problem. It is determined by my response to the person." (all but one marked "adequate"--S85) "In counseling, it doesn't matter what the problem is--the technique and confidence in it do not change according to the problem. You have it or you don't--you feel adequate or not."(S68)

Respondents report feeling adequate (either simply adequate or very adequate) in counseling people in this rank: first, spiritual (moral, religious) problems (89 Ss); secondly, vocational choice (76 Ss); and thirdly, marital (husband-wife) prob-

lems (72 Ss). The breakdown for these figures and the other types of problems are found in table 14. The large number of respondents reporting adequacy in counseling people with homosexual or alcoholic problems is noted, and should merit further investigation.

TABLE 14
REPORTS OF ADEQUACY IN COUNSELING PEOPLE
WITH DIFFERENT TYPES OF PROBLEMS

type of problem	feel very adequate	feel adequate	total	number reporting
spiritual (moral, religious)	30	59	89	90
vocational choice	15	61	76	84
marital (husband-wife)	17	55	72	85
family relations (parent-child)	14	56	70	81
educational (school, academic)	15	51	66	78
personal adjustment, mental hyg.	12	51	66	78
masturbation	8	49	57	82
scrupulosity	5	42	47	84
financial (economic)	7	34	41	73
homosexuality	5	33	38	71
alcoholism	3	34	37	82
other	2	1	3	5

Respondents report feeling inadequate (either simply inadequate or very inadequate) in counseling people with different problems in this rank: first, alcoholism (45 Ss); secondly,

scrupulosity (37Ss); thirdly, homosexuality (33Ss). Break-down for these figures and for those of the other types of problems are found in table 15.

TABLE 15

REPORTS OF INADEQUACY IN COUNSELING PEOPLE
WITH DIFFERENT TYPES OF PROBLEMS

type of problem	feel very inadequate	feel inadequate	total	number reporting
alcoholism	11	34	45	82
scrupulosity	6	31	37	84
homosexuality	10	23	33	71
financial (economic)	6	26	32	73
masturbation	4	21	25	82
personal adjustment	1	15	16	79
marital (husband-wife)	3	10	13	85
educational (school academic)	1	11	12	78
family relations (parent-child)	0	11	11	81
vocational choice	0	8	8	84
spiritual (moral, religious)	0	1	1	90
other	1	1	2	5

For the purpose of comparing the adequacy ratings of the respondents with other factors, an adequacy score was constructed for each priest. A ratio of adequate to inadequate was summed up from each priest's report. These ratios of adequacy to inadequacy ranged

from 3:7 to 11:0. A score of one was given to this lowest value of -4, and comparative scores (2,3,4, etc.) for the other adequacy ratios up to 16 for 11:0, on an ordinal rank scale. Frequency distribution tabulation revealed the median score for the 92 Ss reported on some part of item nine, to be a score of nine. Thus the average respondent ranked himself adequate four more times than he would have rated himself inadequate, e.g., 6:2, 7:3, etc. Forty-six fell below an adequacy score of 10.

Comparison of this adequacy score was then made with the other factors reported on in the form, all tested statistically with the Chi-square test and the Yates correction for continuity. Twenty-nine Ss out of the 46 who mark themselves as more adequate (adequacy score of 10 or more) are above the median amount of six semester hours of further training. This is a statistically significant difference with the level of confidence between .02 and .01. Examination of other factors: number of counseling courses, the date of training, the age of respondents, the size of the parish, counseling load, pastors vs non-pastors, frequency of encountering personal adjustment problems, use of the nondirective technique, self awareness in counseling, feelings of restriction, and use of other techniques failed to reveal any significant differences. The fact that those respondents who have had further training tend to rate themselves more extensively adequate is to be expected, as

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further knowledge should certainly increase the range of the counselor's feelings of adequacy.

Effect of more training

In the respondents' evaluation of the training course (item 10), their suggestions for improving the training (item 11), and their adequacy reports in counseling people with different types of problems (item 9), it was found that the number of counseling courses under Father Curran did not affect these answers. Desire for further training (item 6) and agreement that other methods of counseling be taught in the program (item 12), considered under program suggestions, were also unrelated to the number of counseling courses taken previously. Neither did the examination of the effect of further training in psychology reveal any significant differences in any of the answers except the last mentioned: those Ss who were above the median amount of six semester hours of further training tend to rate themselves as adequate on a wider range of problems in their counseling. The relationship was studied of the number of counseling courses with that of more training, age of respondents, counseling load, perception of psychodynamics as of major importance, frequency of encountering different problems, range of techniques used, desire for further study, and use and satisfaction with the nondirective technique.

The number of courses completed under Father Curran in counseling has no relation with any of these factors just men-

tioned, as measured by the Chi-square test of significance of differences with the Yates correction for continuity. The amount of further training in psychology was unrelated to any of these factors, except counseling load and perhaps age. Of the 29 Ss age 40 or over, 19 of them were in the group above the median of six semester hours of further training. Chi-square test with the Yates correction fell just short of the .05 level of confidence, but without this correction could be accepted at the .05 level. This statistic may be affected by the number of religious clergy doing further work in psychology, who tend to be older than their diocesan classmates.

Thirty-four of the 46 Ss with more training counsel more than the median average number of five hours per week. This is a statistically significant difference (Chi-square, Yates correction, $p < .02$). Those who have gone on for further training in psychology, then, tend to counsel more than those who have not studied further. They also feel adequate over a greater range of problems in their counseling, as seen previously. Additional relationships of further training remain to be noted in the next chapter on use of the nondirective method.

Workshop group

One group of respondents who have received further training of the same type have been participants in a special counseling workshop sponsored by one of the Catholic agencies in Chicago offering counseling services, particularly to those people who

are experiencing difficulty in marriage. This workshop is a recognition by the supervisors of this agency of the need of the priests for further training and is conducted on a weekly seminar basis. A total of 18 priests have participated at least six months or longer as of October, 1962. This group composed a subgroup separated for further study.

Comparison of this group with the population as a whole, and with those who have received more than six semester hours training, was examined in the influence of sixteen variables expressed on other answers. There was some slight tendency for this group to be more nondirective, to want the program improved by more practicum, to almost never feel restricted by the nondirective technique, to almost never feel guilty about using other methods, and to see psychological or psychiatric factors as of major importance in a greater percentage of their cases, although none of these tendencies were statistically significant because of the small values involved. However, this workshop group does tend to counsel more than the average load of five hours per week. ($p < .02$)

Outside reports on the training

As reported in chapter three on the design of the experiment, interviews with the supervisors and directors of counseling services at the two Chicago Catholic agencies employing these priests were held in August of 1962. This was done in order to obtain, if possible, some outside evaluation of the

training program and of the priests' use of, and attitude toward it.

That part of the supervisors' reports dealing with the training is presented without comment, whereas that portion of the interviews concerned with the attitude and use of the non-directive technique is withheld until the following chapter.

It should be emphasized here, however, that what the supervisors and directors of counseling at these particular agencies have to say is oriented in the context of their own situation, that is, the priests' counseling at the agencies. Their remarks do not apply without modification or reflection to the training of the priest for pastoral counseling, in a parish setting, nor do they apply without qualification to the use and effectiveness of the nondirective method in the parish.

Interview with Miss Smith¹

What is your position? "Supervisor of counseling."

Would you describe this? "It involves a lot of things, some administrative, and more consultation with the counselors, rather than "supervision" as the latter word implies checking in terms of watching."

What is your general opinion about the training the priests receive in this sequence?

¹All names of supervisors and directors are fictitious.

Actually, I think that the priests who have had Father Curran have the attitude that helps the people they see examine themselves pretty comfortably. I think it is an accepting...an acceptance of them as a person in relation to their environment and their feelings, rather than, what would you say, on a religious, spiritual or moral level? They are able to feel comfortable with the priest, not feeling that they are being judged on a moral basis with the problems that they have. I think all the priest-counselors that we have had here have been very comfortable in terms of what they were able to bring out. I have some of the clients say that going to the parish priest they would be embarrassed, to tell some of these things or the attitude of the priests would make them not want to, because they are being judged, they felt, or at least the discussion would be on a moral level. ...And again many of these people have wanted to talk to a priest, but a priest who would be understanding, and I think that is the reason many of them have come here asking for a priest rather than go to the parish. Because they feel different. And what the counselees have said about the priests here is the willingness to give their time. They have always felt that in going to the parish there is a rush - five minutes, ten minutes...but here they know they have a lot of time and they never feel the priest is rushing them or wanting to get it over with. And this is the point that seems to go over with the people who have the priest-counselors is the fact that here the priests listen, and this is a wonderful thing, as some of the people have told me that this is the first experience they have had with a priest who will listen, and to whom they can talk.

Interview with Father O'Malley

Father O'Malley: "I am director of the counseling."

What, in general, is your opinion of the training that the priests have received in this program at Loyola?

A good start: what they receive is a real good beginning, but they need much more than that. A better appreciation of human behavior and dynamics.

Some of them have an exaggerated notion of their skills because of the three semesters they have taken. I say some of them, perhaps, have the same attitude and same appreciation of self even if they had no training or if they had 20 years of it.

Another criticism is that they are lopsided or—whether this is again something personal or instilled in them at school--prejudiced; they, some of them, can't see anything but client-centered therapy. They should have at least a minimum introduction to some of the other schools of therapy. Definitely they should be given other courses in allied subjects. Their practicum or field work should be more varied, perhaps even in non-Catholic agencies. Definitely in different settings besides the present ones: e.g., hospital work, not necessarily mental hospital work, but institutional work: homes for the aged, or child care agencies--this not only for their professional training, but for the satisfaction of having worked with different types of clients, and the good that comes from varied experience.

The real value of the training program is the growing realization that there is much more to helping people than merely the priesthood. The sacramental system and grace is not enough. We should, with our priesthood, priestly work, and this special training become better priests. We should be able to help our people more efficiently.

Interview with Miss Jones, Counseling supervisor

What is your over-all opinion of the training of the priests in pastoral counseling at Loyola?

It is too highly specialized to meet the practical needs of those coming to us for help. The nondirective method is one of many methods. The good counselor should know when to use other methods. Only a certain percentage of people can respond to the nondirective approach. They need a certain intellectual background, and a certain amount of motivation as well as being capable of insight. But a large number of people who need our services...do not have the maturity that the nondirective method calls for. The training program would be enhanced if the priests could also study the dynamics of human behavior, the pathology of mental illness and those courses which deal with basic aspects

of the human personality. Then the program could be topped off with Father Curran's approach, the person-centered approach. When the priests find that the client-centered approach doesn't work they tend to wash their hands of it and send it to the chancery. They need more of a family-centered approach as the other partner with whom they do not talk may need to modify their behavior. Most of the priests in the program for several years have recognized the need for further understanding along these lines and have gone on for further study, or read extensively on their own.

Interview with Father Stanislawski, Director of counseling

What is your general opinion about the training program in counseling for the priests at Loyola?

The priests need further training. They are beginning to see their inadequacies. After they are through with Father Curran, they have their eyes opened and seen how much more they need. With more training they will know better when to make referral to professional men. Priests who are dissatisfied with Father Curran's courses are those who go in with an I-dare-you-to-teach-me-something attitude. They find out after the course is finished that the method doesn't work miracles, so they drop out of the sequence. The client-centered method is subtle - takes practise plus supervision, but this is the method we want. The priests learn to adapt this technique in the workshops and supervision here. Our aim is not to establish a professional counselling center, but to train priests to be more capable in their parish activity. We need more professional people in the parish and want to keep it on a local level.

Interview with Dr. Clark, psychological consultant

Would you be in a position to have an opinion about the training the priests have received at Loyola?

I've been in contact with the program since it was initiated and with the kind of activity the priests

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are doing, going over cases with them, tapes, discussions, and in a few cases actual supervision.

What in general is your opinion of the pastoral counselor training as set up under Father Curran?

That's hard to answer. I would rather answer on the basis of the kind of agency we have here, and on the basis of the material we get in here. This does not reflect on the training of the counselors, but because of the nature of the clinical problems we are confronted with, the training is inadequate--because the cases are so terribly abnormal, so pathological. These problems have gone on for years so that actually with the minimal sort of counseling procedures these priests have, we feel unable to refer these very difficult cases to them...

My own training has been varied and eclectic. ...I would raise a question--not as to the nondirective technique per se--but as to the time sequence...as a technique it is fine, but they are not ready to try yet until they have basic courses in personality, personality theory, personality dynamics, developmental psychology, abnormal dynamics, then...a course in interviewing and case handling techniques--know how to interview, know the fundamental principles of interviewing involved, know the value of case material --a good history can tell you a lot without having to sit for six months waiting for the person to reveal something which could have been found out by asking a simple question...This should be the first approach to counseling for the priests. I see the nondirective approach not as a simple one but as a very complex, very subtle technique which is kind of the refinement of one's interviewing and psychotherapeutic procedures.

Summary

The reports of the priests trained in counseling in a special program at Loyola (Chicago) from 1956 to 1961 have been obtained in order to evaluate the program, suggest improvements,

discover what areas were wanted for further study, how adequate they rated themselves in counseling people with different types of problems, and what was the effect of more as against less training. Interviews with the counseling supervisors and directors at the two Chicago agencies employing these priests in their counseling services were held in order to obtain observations external to the respondents.

The priests trained in this program evaluate the program as giving them an effective, workable and valuable tool in helping their people.(57%) Many (44%) see themselves as gaining also an improved approach to people with greater understanding and love. Some priests (27%) admit also a greater self-understanding and insight. Those engaged only in pastoral work tend to evaluate the course more in terms pertaining to people ($p < .02$), rather than in terms pertaining to technique, self, or the course itself. The positive and laudatory tone of the remarks employed by the respondents leave no doubt as to the over-all value of the training program.

When asked to make suggestions for improving the training program, the largest number of responses (41%) in any single category recommend more practise or practicum in counseling, while a considerable (32%) number ask for more expert and personal supervision, and smaller classes(12%). Taken as a whole, 39 priests (53%) suggest revision in terms of more individual attention, while a total of 43 Ss (58%)

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want more extensive study in psychology, in terms either of more background, study of counseling theory, study of the counselor, or curriculum revision.

When asked what courses they definitely want more knowledge and understanding in, those courses most obviously concerned with psychodynamics were most frequently marked: feelings, emotions, and motivation (60%), counseling practicum (54%), and group dynamics (51%). As to the intensity of further training desired, four courses was the average number checked, indicating an interest more than minimal. The younger priests are more interested in further study than were the older. ($p < .05$) Most of the respondents (56%, but 62% when item 12 was combined with item 6M) agree that other methods of counseling should be taught in the training program, while 23% are undecided, and 24% opposed. Those respondents who are more eclectic (item 7J) in their counseling techniques tend to be in favor of this change more than others. ($p < .05$)

The pastoral counselors rate themselves most adequate in counseling people with spiritual (99%), vocational choice (91%), and marital problems (85%); and least adequate with alcoholism (55%), scrupulosity (44%), and homosexuality (46%). A surprising number--near or above one-half--rate themselves adequate on these last three types of problems known to be very difficult. The average priest rates himself adequate on four more problems than he rates himself inadequate, and those with more training tend to give themselves more extensive

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adequacy ratings($p < .02$).

The number of counseling courses taken and the amount of further training in psychology had no effect on these or other responses with two exceptions in addition to the one above concerning adequacy. Priests who are over 40 years of age have a larger proportion of those doing further study in psychology ($p < .05$ level, without the Yates correction), and those respondents with more training tend to counsel more than the median amount of five hours per week ($p < .02$, with the Yates correction). Respondents who were participants in a counseling workshop for at least six months also tend to counsel more than five hours per week($p < .02$).

Reports from the counseling supervisors and directors of two Catholic agencies in Chicago employing priests trained in this program for their counseling services were found to reinforce most of the previous reports. People coming for help to these places found the priest-counselors approachable, understanding, and helpful. The training program, in terms of the agency situation, is seen as a good beginning, but most of these officials think further study and practicum is necessary. An approach to counseling which is broader than that supplied now by the client-centered, nondirective curriculum is recommended, although not unanimously, as being more practical in meeting the needs of those who come to the agencies for counseling help.

CHAPTER VI

THE NONDIRECTIVE TECHNIQUE

The second hypothesis was that the priests who have received this special training in pastoral counseling use the nondirective method in their counseling only partially amid a variety of pastoral demands. It was suggested also that there is some uncertainty and hesitancy about using other methods of counseling. In the program of analysis of the questions designed to elicit this information, not only the frequency of responses revealing the use of the nondirective method by the respondents are to be examined, but also possible overall significant differences among the various sub-groups responses to each item. Chi-square formula with the Yates correction for continuity was used throughout the analysis of the data. Population characteristics and other seemingly relevant variables such as counseling load may be related to the responses concerning the use of the nondirective method, and the analysis program attempts to uncover what may be psychologically significant in the priest's counseling orientation and self-reports, while noting the general assumption that these self-reports are valid.

It is advisable at this point to recall that in a limited exploratory research design such as this project, factors responsible for the use or non-use of the nondirective

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tive technique can be inferred only indirectly. Control has been provided for at least some of the major variables, it is hoped for most of them, but the possibility of other factors being uncontrolled is recognized. The theories suggested in the introduction were not designed with strict research operation in mind. Rather, questions considered important in the training and activities of priests in pastoral counseling have been raised, and the attempt made to get down to an empirical level: the trainees themselves and their counseling activities in the parish. Here, especially, one must keep in mind, as Stouffer says: "So many interesting rabbit tracks are likely to be uncovered...that one is tempted to chase rabbits all over the woods and forget what his initial quarry was." (1962, p.297) And possibilities for future research along more rigid lines of experimental design will become evident.

Questions to be asked concerning the use of the non-directive method in counseling are: To what extent are the priests nondirective in their counseling? (according to their own reports) How satisfied are the Ss with this technique? How hesitant are they in their use of this method? How often do they use other methods? What are these methods? And what factors may be related to the responses to these questions and to possible over-confidence and insecurity syndromes that may emerge upon closer examination and analysis of the

data. Each of these questions is treated in turn so as to reach, if possible, some preliminary conclusions regarding the use by the priests of the nondirective approach in their counseling practice.

Perception of psychodynamics

One preliminary item is reported first. Item two of the form was: "Psychological or psychiatric factors are of MAJOR IMPORTANCE IN _____ % of my 'cases.'" The inclusion of this item rests upon no theory, but only upon the possibility of relevance to other items. Portz (1958) at St. John's University in Collegeville, Minn. used a similar item in obtaining reports from 300 clergymen who had attended nine two-week work-shops in pastoral psychology. When asked, "How frequently in your work do you meet problems in which 'psychological' or 'psychiatric' factors are of major importance?", and presented with a scale of one to 80: rarely (1), a sizeable minority (20), about half the cases (40), great majority of cases (60), almost all cases (80); "the average final answer was 32.4, a slight and insignificant shift downward from the average on the preliminary form" (p.9). This result contrasts sharply with the median average percentage estimated as 60% of their cases by our respondents.

Eight respondents did not answer this question and one replied: "never aware of them." For the purpose of categorizing the responses, these will be considered as zero percentage

and included in the 0-25% category. The modal response (14 Ss) was 50%, with the median at 60%. Twenty-six per cent of the population responded in the 0-25% category, 19% estimated these factors to be of major importance in 26-50%, for a total of 42 (45%) respondents replying half or less of their cases. The population is dichotomized at this point for comparing the relevancy of this group later. Twenty-two per cent of the priests estimated these factors were of major importance in 51-75% of their cases, while 33% replied in the 76-100% category. The total number of Ss replying in the upper half, 51-100%, was 52, or 55%. Figures are found in table 16.

TABLE 16

PERCENTAGE OF CASES IN WHICH PSYCHOLOGICAL OR
PSYCHIATRIC FACTORS ARE ESTIMATED TO BE OF
MAJOR IMPORTANCE (N=94)

percentage of cases	no. priests	percentage
0-25%	24	26%
26-50%	18	19%
51-75%	21	22%
76-100%	31	33%

Use of the nondirective method

Item number seven on the form proposed nine different statements about the nondirective, client-centered method (letter A to J; D was omitted, an oversight in proofreading).

Respondents were asked to estimate the frequency with which each of these statements applied to their counseling practice and mark the appropriate blank following that statement. Five categories were offered: Almost never (0-10%), A definite minority (11-40%), About half (41-60%), A definite majority (61-90%), and almost all of the time (91-100%). The percentages proposed are not of equal range, but rather designed to fit the semantic categorization proposed. Twenty per cent, e.g., while it is one-fifth of the distance to 100%, might scarcely be considered "almost never." It will also be noticed that the directions given and the wording of the frequency categories, with one exception, left unspecified as to whether this frequency applied to time, or to number of cases. The intent was a more general application, as well as simplicity. The term: "THIS TECHNIQUE" in the statements was used as a code word for the nondirective, client-centered method, as was indicated on the form.

Nevertheless, the possibility of respondents using different frames of reference, in spite of these precautions, is noted. One priest qualified all his answers to item seven as "in counseling, not guidance," and to item 7I ("I feel guilty about using other techniques") remarked "I don't use them." Another respondent qualified several statements: "in some way...(such and such), exclusively...(so)" Thus some may have included guidance functions in their estimates; some may

have defined "THIS TECHNIQUE" as mere technique; while others considered it more as an approach to people (as has been seen in the open end items previously). It was hoped that the latter possibility would be excluded by the use of the term "technique" as this question was designed to investigate the style of counseling not the philosophy.

The first statement proposed for a frequency estimate was "I use THIS TECHNIQUE in my counseling..." None marked the lowest frequency, six (7%) checked a definite minority, 14 Ss (15%)--about half, 38 (42%)--a definite majority, and 33 (36%) almost all of the time. There were three nonrespondents to this and the next statement. Item 7B proposed: "I am satisfied with THIS TECHNIQUE..." None marked the lowest frequency, 10 Ss (11%) checked a definite minority, 19 (21%)--about half, 37 (41%)--a definite majority, and 25 (27%) almost all of the time. Since there were no statistically significant differences between these two items they are presented together in figure 1. The population was dichotomized at "almost all of the time" in both items for the purpose of further study.

Insert figure 1 about here

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$<.005$ ($\chi^2=16.91$). Pastoral counselors who are more non-directive tend to estimate psychological or psychiatric factors to be of major importance in a greater percentage of their cases. If this relationship implies that priests trained in nondirective counseling who perceive psychodynamics as important in a greater range of their cases tend to be more nondirective than those who do not, this may have implications for training. Other variables, however, are not controlled.

Self-awareness

In item 7C, the statement "I am aware of my own feelings when using THIS TECHNIQUE..." respondents indicated almost never: 8%; a definite minority: 20%; about half: 23%; a definite majority: 22%; and almost all of the time: 27%, out of 90 Ss replying to this item. Statistical tests revealed no significant differences with other factors of counseling courses, further training, counseling load, frequency of adjustment problems, or adequacy ratings. Figures are presented in table 17.

TABLE 17

SELF-AWARENESS OF FEELINGS WHEN USING THE NONDIRECTIVE METHOD (N=90)

	0-10%	11-40%	41-60%	61-90%	91-100%
"I am aware of my own feelings when using THIS TECHNIQUE ..."	8%	20%	23%	22%	27%

Flexibility

Item 7E was the statement: "I adapt THIS TECHNIQUE to the needs of the client..." The frequency response was: almost never: 6%; a definite minority: 5%; about half: 19%; a definite majority: 35%; and almost all of the time: 34%. Chi-square analysis revealed more than chance difference from the previous item 7C ($p < .005$) for frequencies. There are no statistically significant differences among the nine variables or subgroups compared. These are amount of further training, counseling load, perception of psychodynamics as of major importance, frequency of encountering personal adjustment problems, use of other techniques, adequacy reports, use of the nondirective technique, self-awareness in counseling, and feeling guilty about using other methods. The total number of Ss responding to this item was 84. The total responding half or less frequency was 30% and population was dichotomized at this point for further study. Figures are given in table 18.

TABLE 18

ADAPTATION OF THE NONDIRECTIVE TECHNIQUE
TO THE NEEDS OF THE CLIENT (N=84)

	0-10%	11-40%	41-60%	61-90%	91-100%
"I adapt THIS TECHNIQUE to the needs of the client..."	6%	5%	19%	35%	34%

Response of the client

The pastoral counselors were asked to estimate the frequency with which their clients responded to the non-directive technique, or how often it "worked." (item 7F) Among the 85 priests answering this item, 10 (12%) replied a definite minority, 27 (32%) said about half, 35 (41%) answered a definite majority, and 13 (15%) responded almost all of the time. A total of 37% indicate a frequency response of 0-60%, and the population is separated at this point for comparison with other factors. Figures are given in table 19.

TABLE 19

CLIENT RESPONSE TO THE NONDIRECTIVE
METHOD, OR "SUCCESS" (N=85)

	0-10%	11-40%	41-60%	61-90%	91-100%
"My 'clients' <u>respond</u> to THIS TECHNIQUE (it works)..."	0	12%	32%	41%	15%

Statistical analysis revealed three significant differences. A relationship exists between those Ss reporting that their clients respond (or that this technique works) half or less of the time and these factors: 1) encountering personal problems (item 5K) less frequently ($p < .05$), 2) counseling less (item 1) than the median of five hours per week ($p < .02$), and 3) feeling restricted by the nondirective tech-

nique (item 7G) some or more of the time ($p < .01$). Comparison of the subgroups based upon the number of counseling courses, amount of further training in psychology, perception of psychodynamics as of major importance, and frequency distributions in the statements of items 7B, 7C, 7E, and 7I, revealed no statistically significant differences.

Feelings of restriction

Respondents were asked to estimate the frequency with which they feel restricted or hindered by the nondirective technique (item 7G). The distribution of the 87 Ss responding to this statement was as follows: almost never--47 (54%), a definite minority--24 (28%), about half--14 (16%), a definite majority--1, and almost all of the time--1. A total of 54% of the respondents fall in the almost never category, while 46% of the population feel restricted or hindered by the nondirective technique some or more of the time. Population was dichotomized at this point. Figures are shown in table 20.

TABLE 20

FEELINGS OF RESTRICTION OR HINDERANCE
IN USING THE NONDIRECTIVE METHOD
(N=87)

	0-10%	11-40%	41-60%	61-90%	91-100%
"I feel restricted or hindered by THIS TECHNIQUE..."	54%	28%	16%	1%	1%

Examination and statistical comparison of the number of counseling courses, recency of training, amount of further training, counseling, load, perception of psycho-dynamics as of major importance, frequency of adjustment problems, and other statements in item seven, except 7F, revealed no significant differences. However, Ss who report feeling restricted or hindered by the nondirective technique in their counseling also tend to report their clients responding to this technique half or less of the time (item 7F) at a confidence level of $< .05$. Feelings of restriction are found also to be related to the expressed desire for a broader approach to counseling (item 12, $p = < .01$), and a relationship was noted previously between feelings of restriction and the tendency to report a greater range of adequacy (item 9, $p = < .02$).

Follow-up interviews

Follow-up interviews by telephone were carried out in the last week of July, 1963, with a one-third random sample of those respondents who had reported feeling restricted or guilty half or more of the time in their counseling. A variety of reasons were reported for these feelings when the respondents were asked: "Father, you indicated on the questionnaire that you felt restricted by the nondirective, client-centered method. I was wondering if you might be willing to tell me more about that?"

I feel restricted, hindered, in using this method particularly if the person is not communicative and doesn't want to talk, or move....This gives me an experience of tightness. I feel encased in a situation like this. Even when the person is communicating I always feel the press of time. In the back of my mind, I feel that I must soon bring it to an end. And this is pressing. (S74)

We were given the impression that this method was the only way--no, I won't say only--but the best way, perhaps the only effective way to do counseling. I feel that other methods are important, too, especially with some experience after the training. (S57)

The nondirective method implies--necessitates--the ability from my experience for people to think. If they are not well educated, this goes right over their heads. Older people, too. One couple I have now in their late fifties told me: Father, just write out what we have to do and we will do it..." I doubt if they would even accept at the clinic (Loyola) some of the people we have in the parish. I don't think Father Curran's cases are much like the average parish case. You have to be a college graduate or the equivalent. Lower class people just can't follow you. Try reflecting with them and they say: What the hell do you think I've been telling you? This is the kind of setting in which a counselor must rely upon many means. (S88)

Yes, sometimes I feel a little guilty about using other techniques. I guess I don't have (chuckle) the patience at the moment. Then there is the matter of time. There is always people waiting to see you, and here we are so deep in convert work; guidance is needed. (S92)

Our introduction to counseling was in the nondirective method, and we were completely sold on the efficacy in the beginning. I think when we finished the training we were all quite loyal, but with experience we find that it doesn't work, particularly in some cases. And so often it is a matter of time. I feel guilty about using other techniques because of my conviction that it works, and hesitate to get out of it, yet sometimes feel that I have too. (S56)

Follow-up interviews indicate that the lack of communication, the type and age of parishioners encountered, and the press of

other duties in the parish cause these respondents to feel the necessity of using other methods of counseling and guidance, despite the conflicting concept that the nondirective, client-centered method is the most effective way to counsel.

Client needs

The focus of attention was switched in the subsequent item (7H) of the form to the client or counselee. The statement was "The type of client demands other techniques..." The frequency rating by 88 respondents who marked this statement was: almost never-- 17 (19%), a definite minority--46 (52%), about half--22 (25%), a definite majority--3 (3%), and almost all of the time--none. The population was dichotomized between Ss marking some or less of the time (a total of 72%) and those estimating half or more of the time(28%). Figures are presented in table 21.

TABLE 21

FREQUENCY OF THE TYPE OF CLIENT
DEMANDING OTHER TECHNIQUES
(N=88)

	0-10%	11-40%	41-60%	61-90%	91-100%
"The type of client demands other techniques..."	19%	52%	25%	3%	0%

Subgroups examined were number of counseling courses, date of training, counseling load, perception of psychodynamics as

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of major importance, frequency of encountering personal adjustment problems, eclecticism (item 8), adequacy ratings, adaptation in, and feelings of restriction in using the nondirective method, amount of further training, and satisfaction with the nondirective method. Only the last two groups revealed statistically significant differences. Ss who report that the type of client demanded other techniques half or more of the time tend to have less further training in psychology, while those Ss reporting that the type of client demanded other techniques less often tend to have more further training ($p < .01$). Further, there is a definite relationship between being less satisfied with the nondirective technique, and responding that the type of client demanded other techniques more often ($p < .001$).

Feelings of guilt

Ss were asked in item 7I to estimate how often they felt guilty about using other techniques. The number of replies, out of 85 Ss responding to this item, in the almost never category was 59 (69%), a definite minority—12 (14%), about half—6 (7%), a definite majority—4 (5%), and almost all of the time—4 (5%). A total of 26 Ss (31%) felt guilty about using other methods some or more of the time, and population is separated at this point for comparison of subgroup variables. Figures are found in table 22.

TABLE 22
FEELINGS OF GUILT ABOUT USING
OTHER TECHNIQUES (N=85)

	0-10%	11-40%	41-60%	61-90%	91-100%
"I feel guilty about using other techniques..."	69%	14%	7%	5%	5%

No statistically significant differences were found in any of the variables compared: the number of counseling courses, date of training, amount of further training, age of Ss, number of families in parish, counseling load, perception of psychodynamics as of major importance, adequacy ratings, self-awareness in counseling (item 7C), satisfaction with the nondirective method (7B), feelings of restriction in using the nondirective method (item 7G), nor reporting that the type of client demanded other techniques (item 7H). An attempt was made to combine probabilities from several independent tests of significance in order to uncover possible trends, but without success. Feelings of guilt in using other techniques may be related to some personality factor of those Ss who admit such feelings; at least no other item reported in the form seems to bear any relation to this factor. Statistically, this item is not independent of the distribution in feelings of restriction (item 7G).

Nondirectiveness

A special scale was constructed on the basis of answers to items 7A, 7B, 7F, 7G, 7H, and 7I, in order to more sharply contrast counselors who tend to report a greater preference for the nondirective method from others, and determine, if possible, the influences bearing thereon. For nondirectiveness a score of five was given each time the "90-100%" category was marked on items 7A, 7B, and 7F; and a score of five for each "0-10%" category marked on items 7G, 7H, and 7I. The highest possible score for nondirectiveness was 30, and all Ss scoring 25 or better were separated from the population. There were a total of 34 Ss, with a median score of 27.

In like manner, a score was constructed for the least nondirective, as indicated on the same items by a score in inverse ratio, taking the lowest scores on items 7A, 7B, and 7F, and converting the categories of higher frequency on 7G, 7H, and 7I to low scores. Lowest possible score for being the least nondirective was 10. A total of 23 Ss were separated, with a median score of 20 for being less nondirective. A problem of semantics should be noted here. The investigator refuses the implication of the term "nondirective" that anything else besides nondirective is directive, or that anything else besides nondirective counseling is not really counseling. Perhaps the term "least Rogerian" should be used, but in the discussion let "least nondirective" suffice, even though it

implies directiveness.

Comparison was made of all subgroups and variables as previously and two relationships revealed. Ss highest on nondirectiveness tend to rate themselves adequate over a wider range of problems ($p < .10$ only) and also tend to have further training more often ($p < .02$). That so few variables among so many studied have been found to influence the use of the nondirective technique and the attitudes implied in the frequency estimates to all of the items of question seven, may indicate that the use of the nondirective technique is related to other factors.

Use of other methods

Eclecticism

In the last question on the use of the nondirective client-centered method, the final statement presented for a frequency estimate was: "I use other techniques..." The number of respondents out of 91 replying who marked almost never was 28 (31%), a definite minority--39 (43%), about half--20 (22%), a definite majority--4 (4%), and almost all of the time--none. It will be noted that these figures are in inverse ratio to the frequency ratings on item 7A concerning the use of the nondirective techniques, and could be considered some measure of reliability. Ss who reported using other methods half or more of the time totalled 26% and

population was dichotomized at that point for considering the influence of other variables. Figures are found in table 23.

TABLE 23
USE OF OTHER TECHNIQUES (N=91)

	0-10%	11-40%	41-60%	61-90%	91-100%
"I use other techniques..."	31%	43%	22%	4%	0

Subgroups compared for statistically significant differences on this item were: pastors, number of counseling courses, amount of further training, counseling load, perception of psychodynamics as of major importance, frequency of personal adjustment problems, range of techniques used, adequacy ratings, feelings of restriction and feelings of guilt in using the nondirective method, and reporting that the type of client demands other techniques. Only the last variable is related to the use of other techniques as revealed by Chi-square with the Yates correction. Ss who reported that the type or personality of client demands other techniques half or more of the time tend to use other techniques half or more of the time ($p < .001$).

Range of techniques used

In the last item it was seen that a total of 69% use other methods some or more of the time. The range of methods

used in counseling by the priests trained at Loyola was also investigated. Ss were asked to mark the other methods that they employ in counseling on item eight of the form. Twelve choices plus an "other" category were presented: information seeking, information giving, interpretation, personal opinion, simple acceptance, idea clarification, feeling reflection, support and agreement, content repetition, reasoning, silence, and "obligations". It will be noted that although the term "other methods" is used in the wording of the request, five of the methods offered as choices pertain to the nondirective, client-centered technique. This list was taken from the research done by Blocksma (1951) at the University of Chicago investigating the extent to which Ss became nondirective, client-centered as a result of a training course. The term "other" was used because the investigator wanted to refrain from suggesting to the particular frame of reference of the respondents as they answered this item that the nondirective, client-centered method was to be identified with any particular technique or group of methods. The use of the term "other" was resented by three respondents, two of them trained at University of Chicago and at the doctoral level, because specific client-centered techniques were included in this list. Guidance functions, according to Fr. Curran's distinction, were also included here.

The number responding to this item was 87. Although

"information giving" was marked most frequently (57 Ss), the replies fell heavily in the more specifically nondirective range: feeling reflection--51 (57%), idea clarification--50 (56%), simple acceptance--47 (53%), and support and agreement --37 (42%). Next in order was information seeking--36 (40%) and reasoning-- also 36 (40%), followed by interpretation--28 (30%), content repetition (considered nondirective)--24 (27%), silence--19 (21%), personal opinion--18 (20%), obligations --10 (11%), and other--12 (14%). Among the other methods most frequently mentioned were referral--three times, and testing --twice. Also reported under "other" were: status, empathy, encouragement, social situation, religious and pastoral guidance, prayer, genuineness to myself--honest and open personal relations, and one University of Chicago trained respondent who wrote: "1) congruence of counselor, 2) empathic understanding, and 3) unconditional positive regard." Figures are given in table 24.

Insert table 24 about here

The range of methods reported as used in counseling varied from one (10 Ss) to twelve (2 Ss), with the median number being four. The population was dichotomized between respondents who admitted using five or more methods and those who reported using four or less, with the two groups being composed of 43 and 46 Ss respectively. There were no statis-

tically significant differences in subgroups based upon number of counseling courses, date of training, amount of further training, age, pastors, counseling load, perception of psychodynamics as of major importance, frequency of encountering personal adjustment problems, adequacy ratings, desire for other methods, feelings of restriction, self-awareness, adaptation to the client of the nondirective technique, nondirectiveness (scale based upon answers to items 7A, 7B, 7F, 7G, and 7I), or reporting that the type of client demanded other techniques (item 7H, considered separately).

TABLE 24
RANGE OF METHODS USED IN
COUNSELING (N=89)

method	percentage
information giving	64%
feeling reflection	57%
idea clarification	56%
simple acceptance	53%
support and agreement	42%
information seeking	40%
reasoning	40%
interpretation	30%
content repetition	27%
silence	21%
personal opinion	20%
obligations	11%
"other"	14%

Most nondirective, least nondirective, and eclectic groups

Separation into three groups was made on the basis of responses to item eight: those Ss who reported using a greater range of nondirective methods (8E, 8F, 8G, 8H and 8I), Ss who reported using more of the other methods, and Ss who marked a large number of methods in both areas.

The median number of nondirective methods marked was two. All Ss who reported using three or more of this kind were considered as the first group to be compared (21 Ss). The median number of methods used other than the nondirective type was also two, and those Ss who reported using more than two of this type composed the second group (16 Ss). A third group of respondents had to be composed of those Ss who reported using three or more of both types of methods, the nondirective and the other (19 Ss). Study was made of possible relationships influencing these three groups of pastoral counselors: the most nondirective, the least nondirective, and the most eclectic Ss according to their responses to item eight on the form.

The three groups were compared for significant differences in number of counseling courses, extent of further training, frequency of encountering personal adjustment problems, counseling load, adequacy ratings, and greater or less self-awareness in counseling (item 7C). The least nondirective

tive group tends slightly to have less further training in psychology ($p < .05$, without the Yates correction; with the Yates correction, p between .10 and .05.) No other differences among these three groups were noted when the Chi-square analysis was used. There was a slight tendency for the Ss of all three of these groups to counsel more per week when compared with the other Ss who reported using a smaller range of techniques in item eight. (p between .10 and .05)

Insecurity

The responses of 25 Ss who reported feeling restricted or hindered by the nondirective technique or feeling guilty about using other techniques half or more of the time, were separated from the total population in order to investigate possible relationships. There were no differences in age, number of counseling courses, adequacy ratings, date of training; but over half of them (13 plus one in a "very rich to very poor" parish) were ministering in a low or working class parish, and 16 of these Ss were below the median of six semester hours of further training in psychology. Neither of these differences, however, because of the small values involved, are statistically significant. Follow-up interviews with this group were reported previously (p.109).

Overconfidence

A small number of Ss, seven, rated themselves as very adequate (item 8) on three problems generally recognized by

psychologists and psychiatrists to be difficult: alcoholism, scrupulosity, and homosexuality. These respondents were examined separately and were found to be high in nondirectiveness (four of them strongly disagreed to other methods being taught, out of a total of eight Ss in the entire population) as indicated in responses in item seven, rarely using other techniques (item 7J), and almost never feeling restricted or hindered by the nondirective method (item 7G). Five of these seven reported being aware of their own feelings half or less of the time when counseling; six of them counseled more than the median five hours per week, and all of them had more than six semester hours of further training in psychology.

External reports on priests'

nondirective counseling

Observation of the use of the nondirective technique by priests trained in counseling with the nondirective emphasis was desired and obtained from external sources. Interviews undertaken with the counseling supervisors and directors at the two Chicago agencies employing the counseling services of the priests, are presented here without comment. The agency situation of the counseling is again recalled and should be kept in mind.

Interview with Miss Smith, Supervisor of counseling

"Any other good points or values of the program you'd like to emphasize?"

Sometimes I wonder if the kind of things priests give people here comes from the course or is it the priests that go into the course that seem to be this way anyway. I'm wondering if it is so much the course. I think maybe they learn. The priests we have help people on the natural level, rather than moralize or sermonize. I really think they would be this way without the course. Maybe its the personality they have. Perhaps the course helps them to listen better, but I doubt if they did not have these qualities if they would even go for it--this kind of counseling.

I've found in talking with the priests who have taken Father Curran's courses that they have got something out of the course but that they cannot be completely nondirective. They combine, possibly develop, their own method, and have changed to some extent their method of counseling from the method of Father Curran. I have yet, other than Father Brown here, to see the priests who counsel here be completely nondirective...I think that it is the result of their own thinking, and their own relationship with people. I don't think they are completely sold on the nondirective approach.

"Do you have any criticism of the program?"

I don't know, (pause) other than I'm not sold on nondirective completely. The counselor has to adapt himself to every person, and I can see that the counselor has to judge, and know what his counselee needs and can take. (pause) It can apply to every person. And the priests we have had have felt this way, too. Perhaps in some interviews with people, they are completely nondirective. I think they are all client-centered, and I think this is why the people who come here get a lot out of it, because we are interested in them...

Interview with Father O'Malley, Director of counseling

My experience here in our agency is that those who know no other school of therapy but client-centered, when they start doing this type of work, become a little confused, or rather, they are so dedicated to this particular approach, that it has actually discouraged some of the clients. This may be a misuse of the nondirective technique--but we have had people here who are so nondirective that the clients after the

initial session, left, never to come back. Whether that is a valid criticism of the client-centered method I don't know but certainly I think it is an indication that these people need further training. Perhaps not further training, but learn how to handle problems like these at the school and the knowledge that there are other skills and techniques and methods of therapy.

Question:

In your opinion, do the priests who have received this training with Fr. Curran experience any difficulty, uneasiness, conflict in trying to adapt themselves to the client or in using anything else except the nondirective method?

Father O'Malley:

I have heard clients say this: well, the therapist seemed almost disinterested in me and he gave me nothing concrete and didn't even ask me to come back. Seemingly, the client received no encouragement whatever to return, and because of that, they were critical. Whether that is due to the nondirective approach or the individual therapist, I don't know, but it has happened.

Some of the priests definitely have difficulty, for example, in giving advice or support at times when needed, and this seems to be valid criticism of this type of training. Some of them are so seemingly dedicated to this method, that they just don't get out of this little slot, come hell or anything else--they're just going to stay there.

Now the experience that we have had here is that these people, the therapists, do leave what I call the slot, and use other methods, whether it is supportive therapy, or some other thing they do, and consequently I feel that they do a pretty good job. Most of our priests have been able to get out of this slot, some haven't.

Question:

"How do they feel about getting out of it?"

My impression is that they are happy to do it. And it seems that those who did not get out of this non-directive slot are almost trying to prove that this is the slot they should be in, and they stay there, as I said before, in my opinion, to the harm of the client. But I'll say the vast majority have no misgivings about getting out of the slot.

Interview with Miss Jones, counseling supervisor

Continuation of her answer to the question: "What is your overall opinion of the training of the priests in pastoral counseling at Loyola?"

...They have come to us so drilled in the nondirective approach that they feel guilty if they do anything different such as any type of direction, and they are apologetic about it. So instead of giving them security in their roles as counselors it has made them more insecure. Their training is not practical nor eclectic enough... But the priests in the program do realize there are many other factors besides the purely moral and this makes them better spiritual advisors. The nondirective approach should not be the background of their training, but one of several techniques priests should rely upon. They do have some difficulty in adjusting to the needs of our cases here and feel guilty and insecure about not being nondirective.

Interview with Father Stanislawski, director of counseling

Question:

"How do the priests feel (about this)?"

Some priests may feel inadequate and frustrated, but many of these are inadequate in their own personality make-up. They all are persons of different degrees of intelligence, different defenses, and different feelings...(pause) We are not trying to mold any priest into a 'counselor personality.' We are not interested in trying to make 50 Father Currans. He's unique. We emphasize the educational training in our workshops and supervision and practise that the priests receive here.

The priest should be able to adapt, but most admit that the more nondirective they can remain, the better results they get...sometimes it is necessary to make the break from client-centered counseling to guidance. No longer talk to the heart, but to the head. But we are still interested only in nondirective, client-centered counseling. If they want other methods they should go somewhere else...Our social workers give a person-centered guidance.

Interview with Dr. Clark, psychological consultant

Question:

"How do the priests themselves react to this training?"

Well...you get the young boys out of the seminary, and they are full of enthusiasm and idealism and this non-directive approach is presented as sort of the saviour, the salvation of mankind: a sort of aura of mysticism about it...which is a wonderful glow, and it takes them about a year or two to become realists again. But I do find that the priests who are older, more mature, more seasoned, more experienced 'practitioners' as it were, find that they've got to revise the whole procedure to fit the facts, and that they do then tend to, if they are realistic persons, revise their procedures to more eclectic counseling practice. And they've no objection by this time. It's simply taught with this aura of salvation and mysticism, and placed in this framework: 'this is truth, this is Saint Thomas, a part, as it were, of dogmatic theology,' And I don't think you should relate techniques in that sense because they are basically irreligious entities: amoral, (chuckle), hopefully not immoral. You can take out an appendix any way, as long as it's out...but the priests who have been around awhile, I think, are all modified. I don't think any of them retain the pristine, original, pure nondirective orientation.

Question:

"Do you have any impression as to how they feel in their own counseling as a result of this course in counseling?"

I think this has sharpened their own perspectives, given them insight into their own dynamics--this is inevitable to anyone who counsels and is alive to what's going on and in the interaction, sees himself reflected in the problems of the patient--not completely, but I mean you certainly do learn a great deal...

Question:

"How do you think the priests feel just as they finish their courses with Father Curran?"

I'm not sure of that. Initial reactions, they all have in, anyone's, first encounter with nondirective

techniques is one of incredulity, disbelief, rejection--emotional rejection--that anyone can be passive and get anywhere. If they'd only stop thinking of it as nondirection, but as a subtle form of direction, I think their problem would be cleared up. We run a continuum of directiveness here, from subtle direction to a very gross, heavy direction. This is all that it amounts to. You can think it is nondirection or whatever you want to but it is still counseling...by the time people come to us here, they are really mixed up. In the function of this agency it is a practical problem because there is so much maladjustment. And so for us to hope to be able to approach many of these cases with a simple counseling approach is not realistic, and doesn't work.

Summary

The reports of priests trained in a special counseling program at Loyola (Chicago) from 1956 to 1961 have been used in order to investigate the use of the nondirective method in pastoral counseling: to what extent, according to their self-reports, they are nondirective, how satisfied with this method of counseling, whether they are aware of their own feelings, whether they adapt this method or feel restricted in any way by this technique. The frequency and type of other methods used was studied, as well as the subgroup factors influencing the responses to these items. Interviews with the counseling supervisors and directors at the two Chicago agencies employing the trained priests in their counseling services were conducted in order to verify, if possible, the reports of the priests.

Respondents were asked to estimate the percentage of their cases in which psychological or psychiatric factors were

of major importance. The median response was 60% of their cases. Twenty-six of the priests answered in the 0-25% category, 19% estimated in the 26-50% category, 22% of the respondents placed their estimate between 51 and 75%, while 33% replied in the 76-100% category.

The use of the nondirective technique was studied by presenting nine statements concerning its use and relation to the counselor himself, his clients, and his feelings about it and about using other techniques. Respondents were asked to estimate the frequency with which each of these statements applied to their counseling practice and given five categories from which to choose. The categories were almost never (0-10%), a definite minority (11-40%), about half (41-60%), a definite majority (61-90%), and almost all of the time (91-100%). The number of responses to the nine statements varied from 82 to 91, and percentages based upon the number responding to each item were given of the number reporting each frequency. Comparisons were made of responses to these items with other subgroup differences and related variables, using the Chi-square test of significant differences with the Yates correction for continuity.

The percentages of pastoral counselors who estimated that they use the nondirective technique almost all of the time was 36%, and a definite majority or less: 64%. Twenty-two per cent of the Ss used this technique half or less of the time. Satisfaction with this technique was indicated by simi-

lar percentages of Ss, which were not statistically different. The only differences found among different variables of the population expressed in their answers to other items was in the perception of psychodynamics estimated to be of major importance. Those Ss who were most nondirective tend to estimate these factors as of major importance in a greater percentage of their cases (51-100%) than did those Ss who were less nondirective ($p < .005$).

The percentage of priests who report being aware of their own feelings when using the nondirective method more than half or all of the time was 49%, and half or less of the time: 51%. No subgroup differences were found in responses to this item.

Flexibility of the nondirective technique in adapting to the needs of the client was reported by 30% of the Ss half or less of the time, and more than half of the time by 70% of the priests. No statistically significant differences were found among nine subgroups compared.

Response of the client to the nondirective technique was reported 61-100% of the time by 56% of the counselors, and 0-60% frequency by 44%. Ss who reported less response to the nondirective method tend: 1) to encounter personal adjustment problems less frequently ($p < .05$), 2) to counsel less than the median of five hours per week ($p < .02$), and 3) to feel restricted by the nondirective technique some of

130
the time ($p < .01$). No other differences were noted.

The percentage of priests who felt restricted or hindered by the nondirective technique some or more of the time was 46%, while 54% indicated "almost never" to this statement. Ss who reported at least some feelings of restriction in this method tend also to report the clients responding to this method half or less of the time ($p < .05$), to express a desire for a broader approach to counseling ($p < .01$), and to report a greater range of adequacy ($p < .02$).

Follow-up interviews by telephone in July 1963 with the respondents who felt restricted or hindered by the nondirective technique half or more of the time revealed that lack of communication, the varied type and age of people encountered, and the pressure of other parish duties were the reasons mentioned for these feelings and the necessity of using other methods despite the conflicting concept that the nondirective client-centered method is the most effective.

Counselors estimated that the type of client demanded other techniques in the following divisions: some or less of the time: 72%; and half or more of the time: 28%. Ss replying that the type of client demanded other techniques half or more of the time tend to have less further training in psychology, i.e., a greater number fell below the median point of six semester hours of psychology ($p < .01$) and also to be less satisfied with the nondirective technique ($p < .001$).

When asked how often they felt guilty about using other techniques in counseling, 31% of the Ss indicated that this occurred some or more of the time, while 69% replied almost never. No statistically significant differences were found in a total of 13 variables compared.

A scale of nondirectiveness constructed on the basis of answers to items of question number seven, separated 34 Ss as most nondirective from 23 Ss who were least nondirective. Comparison of these groups on a number of subgroup factors revealed two relationships statistically significant. Ss highest on nondirectiveness tend to rate themselves adequate over a greater range of problems ($p < .10$) and tend to have further training more often ($p < .02$) when six semester hours was taken as the median point.

Use of other methods in counseling was reported with a frequency of almost never by 31% of the Ss, and some or more of the time by 69%, which percentages correspond almost inversely to those indicating the frequency of use of the nondirective technique (item 7A).

Range of methods reported used in counseling varied from one to twelve when a multiple choice list was presented. Those marked most frequently were information giving, feeling reflection, idea clarification, and simple acceptance. Median number of methods marked was four. No statistically significant differences were found among a number of other

variables when population was divided at the median and compared.

When the most nondirective, the least nondirective, and the most eclectic Ss in range of techniques used, were precipitated from the population on the basis of their responses to item eight and the three groups compared with other variables, one difference was found. There was a slight tendency for the least nondirective group to have taken less further training in psychology (p =between .10 and .05). When the three groups were combined and compared as a whole with the rest of the population that had marked a smaller range of methods used in counseling, the respondents who reported using a large number of methods in counseling tend to counsel more than the median number of five hours per week (p =between .10 and .05).

Possible insecurity as expressed by reports of feeling restricted or guilty in regard to the technique used in a frequency estimate of half or more of the time, was examined, and may be related to several factors of less further training and, possibly, the lower economic level of parish, or more likely a combination of these factors, although none of these was significant statistically.

Interviews with counseling supervisors and directors of two Catholic agencies in Chicago employing these respondents for their counseling services were found to support

the more salient aspects of responses on the use of the nondirective technique. Adaptation by the priests of the nondirective technique, but within a client-centered framework was recognized and recommended unanimously.

Three of the five persons interviewed reported that the priests who came to the agencies after finishing the training in counseling, had some difficulty in working out an approach to counseling that was agreeable to themselves and effective with the clients. Three were of the opinion also that the nondirective technique was over-emphasized, and that the training program should help the priests become more eclectic in their counseling. Different reactions of the priests to the nondirective method were elaborated. It must be kept in mind that the interviews are a reflection of the experience in the agencies, are based upon contact with not more than one-third of the total population of those who have been trained, and, finally, do not directly express the effectiveness of this training or the use of the nondirective method by the priests on the parish level.

CHAPTER VII

THE ACTIVITIES OF THE PASTORAL COUNSELOR

The final part of the investigation studied the activities of the priest in pastoral counseling, in particular, what types of problems do the trained priests encounter most often in their counseling. Related aspects of counseling activities, such as methods used, adequacy ratings, etc., have been reported earlier in order that their relevancy to the training program and to the use of the nondirective method may be studied. The reason for including questions regarding the actual activities of the pastoral counselor was, as stated in the introduction, to provide an empirical basis for future training programs and for the communication of psychological knowledge that would be of practical help to the priest in counseling. Previous emphases in the literature were surveyed and the frequency of topics noted.

Finally, then, the study concerns the kind of problems that the priests encounter more and less often in their counseling, and what possibly may be some factors related to this activity. It was proposed in addition to discover whether or not the respondents desire to communicate among themselves in matters of pastoral counseling and psychology, and to dis-

cover whether or not some role conflict may exist in the priests' assimilation of the nondirective method into his other functions. Items three, four, five and 13 were designed to obtain this information.

Kinds of problems

More frequent problems

Eleven kinds of problems were specified in a list with an "other(specify)" choice offered in item five of the form, and respondents were asked to rate the frequency with which they have encountered various types of problems in their counseling experience. A four point frequency scale was presented, which ranged from "one" (LEAST frequent), through two (LESS frequent) and three (MORE frequent), to four (MOST frequent). A total of 90 respondents replied to this item. For the purpose of simplifying and understanding the data, the more and most frequent categories are combined, and also the less and least frequent categories.

The types of problems indicated by the respondents as occurring "often," that is to say, either more or most frequently, were marital, by 97% of the population; familial, by 57%; and personal adjustment or mental hygiene, by 52%. The same percentage of the respondents engaged only in pastoral work, 97%, indicated that they encounter marital problems more or most frequently. Fifty-six per cent of the pastoral

group indicated family relations (parent-child) were more or most frequent, and 44% placed personal adjustment problems in the same category. These figures and those for the frequency of other types of problems are shown in table 25.

TABLE 25

TYPES OF PROBLEMS OCCURRING MORE OR MOST FREQUENTLY*

type of problem	N	percentage for entire pop.
marital (husband-wife)	87	97%
family relations	81	57%
personal adjustment	66	52%
spiritual (moral, rel.)	69	45%
alcoholism	75	36%
masturbation	75	26%
vocational choice	74	22%
scrupulosity	79	14%
financial	76	14%
educational	72	12%
homosexuality	79	5%

*percentages based upon the total number responding with a frequency rating to each particular problem, given under N.

Different types of parishes

Marital problems were also the problems more frequently encountered by the priests in the smaller parishes (100%) and in the larger parishes (85%), according to the division. These percentages represent 14 priests reporting from the smaller parishes (900 families or less) and 13 respondents from the larger parishes (1800 families and over), each of them in the two groups from different parishes. Family relations ranked second also as the more frequently encountered problems in both larger (62%) and the smaller parishes (71%).

Moreover, in the lower economic level parish--either low, low-working, or working--marital problems were again the more frequently (100%) reported, with family relations in second place (80%), and alcoholism in third (50%), followed by spiritual (35%), financial (30%), and personal adjustment problems (30%) in that order. These figures are based upon replies of 20 priests in this type of parish. Comparison of this rank with other subgroups will be found in table 26.

 Insert table 26 about here

Twelve respondents marked the "other (specify)" category, but only ten of them also gave a frequency rating,

TABLE 26

COMPARISON OF FREQUENCY RANKS OF ENCOUNTERING VARIOUS TYPES OF
PROBLEMS IN COUNSELING AMONG SUBGROUPS OF THE POPULATION

type of problem	rank for entire popu- lation(N=90)	ranks among the subgroups			
		pastors & ast(N=61)	under 900 families (N=114)	over 1800 families (N=13)	lower economic (N=20)
marital (husband-wife)	1	1	1	1	1
family (parent-child)	2	2	2	2	2
personal adjustment	3	3	3	3	5
spiritual (moral, religious)	4	3	4	3	4
alcoholism	5	3	4	5	3
masturbation	6	6	6	5	7
vocational choice	7	9	9	8	11
scrupulosity	8	8	7	8	8
financial (economic)	8	6	7	7	5
educational (school, academic)	10	9	11	8	10
homosexuality	11	9	10	8	8

with "marriage preparation" alone being written in as less or least frequent. More or most frequent in the "other" category were depression (twice), delinquency (twice), confession, conflict and race, frustration, psychopathic types, unwed pregnancy, drug addition, and ex-convict readjustment. Problems reported in this category without a frequency rating were self-inadequacy, widows--loneliness, stuttering, racial discrimination, skin rashes, and personnel cases.

Less frequent problems

In the frequency rates of encountering the same problems less or least frequently in item five, homosexuality (95%), education (88%), scrupulosity (86%) and financial problems (86%) received the most reports of less or least frequent. It will be noted that the ranking of less or least frequent problems is the inverse of the rank of the more or most frequent problems, because the percentage was based upon the total number of responding to each item. Percentages based upon the total number responding to any part of item five, when figured separately, had negligible effect upon the rank standing. Based upon the number of 90 responses, scrupulosity, financial and educational problems were marked as more or most frequent by 13%, 9%, and 9% respectively; when based upon the total number checking that particular item, which number was less than 90, percentages for the same problems were 14%, 14%, and 12% in that order.

problems met less and least frequently are found in table 27.

TABLE 27

KINDS OF PROBLEMS OCCURRING
LESS OR LEAST FREQUENTLY*

kind of problem	N	percentage
homosexuality	79	95%
educational (school, academic)	72	88%
scrupulosity	76	86%
financial (economic) problems	79	86%
vocational choice	74	78%
masturbation	74	62%
alcoholism	75	64%
spiritual (moral, religious)	69	55%
personal adjustment (mental hyg.)	66	48%
family (parent-child) relations	81	43%
marital	87	3%

*percentages based upon the number responding to each particular problem.

When respondents engaged only in pastoral work were separated from the entire population, they were found to express almost the same rank order for encountering problems less and least frequently. The less frequent order for those engaged only in pastoral work is homosexuality, educational, scrupulosity, vocational choice, masturbation, financial, spiritual,

alcoholism, personal adjustment, family and marital problems. The subgroup change among the fourth to eight places may reflect the more institutionalized quality of work of those respondents engaged in mixed work, e.g., parish plus school, parish plus social services, etc. However, a separate tabulation of the priests engaged in mixed work revealed almost the same order. These Ss(N=33) marked as less or least frequent: scrupulosity (70%), homosexuality (70%), financial (61%), and alcoholism and masturbation (53% each). The mixed group marked as more or most frequent: marriage, personal adjustment, spiritual, family relations, educational and vocational choice in that order. Marriage problems are still most frequent for priests in other than strictly parish work, but personal, spiritual and vocational choice problems receive a higher rank of frequency in this group.

Relation of frequency to adequacy

The list of problems which was presented in item five for frequency rating was kept identical to the list presented in item nine for adequacy rating, in order that possible relationship might be investigated. Study of the relationship of frequency to adequacy in individual problems failed to uncover any over-all significance. In alcoholism, for example, three of the four Ss who indicated that they encountered this problem most frequently rated themselves as inadequate in counseling people with this problem, and the fourth respondent rated him-

self as very inadequate. But of the total of 28 Ss who indicated they encounter alcoholism more or most frequently, ten rate themselves as adequate and two as very adequate, while 16 rate themselves as inadequate or very inadequate. In contrast, the remaining respondents who reported encountering alcoholism less or least frequently are scattered from high to low along the scale of adequacy.

In the population taken as a whole, marital problems found 97% of the respondents reporting that they encounter this more or most frequently, and 85% rate themselves as adequate or very adequate in counseling people with this kind of problem. Educational problems were reported as frequent by only 12% of the population, but 85% rated themselves as at least adequate in counseling people with these problems. Alcoholism is the only case in which more priests (55%) rated themselves inadequate rather than adequate, although homosexuality and scrupulosity were also in close proportions. Frequency estimates do not seem to be related to the adequacy ratings. The possibility of other factors operating will be suggested in the conclusion and implications, but adequacy ratings are probably not connected with frequency of encountering different types of problems. These comparisons will be found in Figure two, and simplified in Figure three.

Insert Figure 2 about here

TYPE OF PROBLEM		most freq		very adeq		more freq		adeq		less in-freq		adeq		least freq		very inadeq.		TOTAL	
N reporting frequency (=fN)	N reporting adequacy (=aN)																	freq	adeq
A. Marital (husband-wife)	fN=87 | aN=85	82%		20%		15%		65%		2%		12%		1%		3%		97%	85%
B. Family relations	fN=81 | aN=81	14%		18%		43%		69%		28%		13%		15%		0		57%	87%
C. Financial (economic)	fN=66 | aN=73	4%		9%		10%		47%		23%		36%		63%		8%		14%	56%
D. Educational	fN=69 | aN=68	2%		19%		10%		66%		26%		14%		62%		1%		12%	85%
E. Vocational choice	fN=75 | aN=84	8%		18%		14%		73%		29%		9%		49%		0		22%	91%
F. Spiritual (moral, etc.)	fN=78 | aN=90	18%		33%		27%		66%		31%		1%		24%		0		45%	99%
G. Alcoholism	fN=74 | aN=82	5%		4%		31%		41%		39%		41%		25%		13%		36%	45%
H. Scrupulosity	fN=79 | aN=84	2%		6%		12%		50%		44%		37%		42%		7%		14%	56%
I. Masturbation	fN=76 | aN=82	6%		10%		20%		59%		33%		26%		41%		5%		26%	69%
J. Homosexuality	fN=72 | aN=71	1%		7%		4%		47%		25%		32%		70%		14%		5%	54%
K. Personal adjustment	fN=79 | aN=79	28%		15%		24%		65%		24%		19%		24%		1%		52%	80%

Fig. 2. Frequency of encountering various types of problems compared with adequacy ratings on these same types of problems according to self-reports, figured on the percentage of the number responding to each problem.

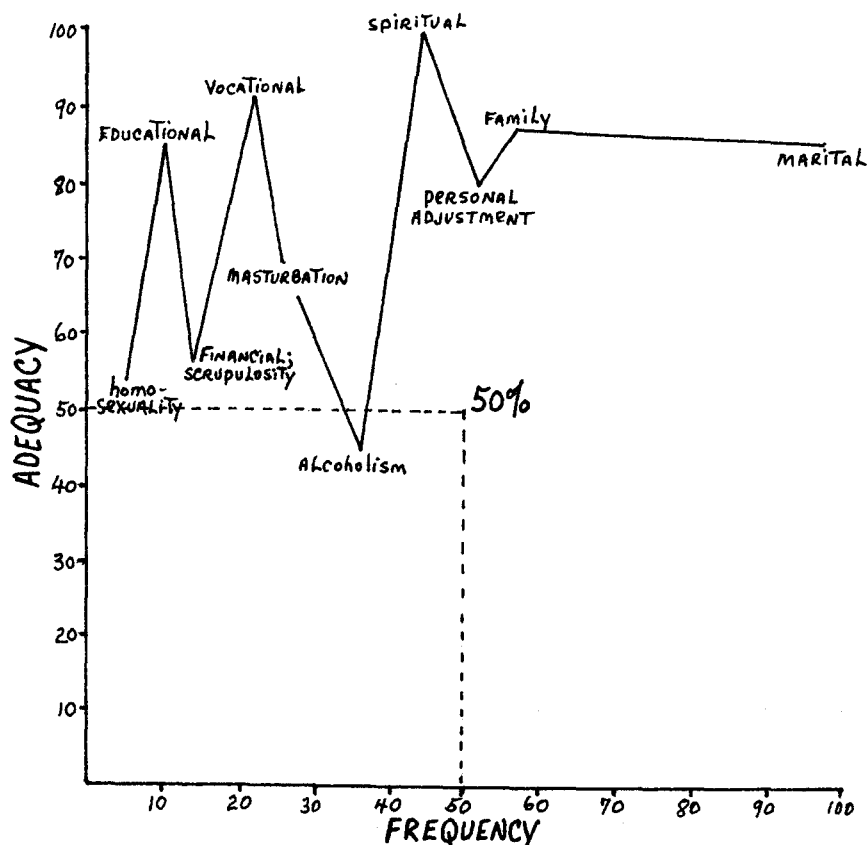


Fig. 3. Frequency of meeting problems compared with adequacy (simplified).

Desire for communication

The question was raised in the introduction whether the priests trained in the program at Loyola want to communicate with each other on the matters of pastoral counseling and psychology. If their training is insufficient, if their conceptual framework of understanding psychodynamics is incomplete, and if they definitely want further knowledge and understanding in particular areas, then it would be valuable to know whether they want to communicate with each other on these matters. Such communication would be important and

necessary, and further, a means of continued "in-service" training for the pastoral counselor.

In item three the question was asked: "Do you think there should be an organ of communication among priests on pastoral counseling and psychology, such as a monthly newsletter?" A three way choice was given: yes, no, undecided. Of the 94 Ss answering this question, 63 (67%) replied in the affirmative, 6 (6%) in the negative, and 25 (27%) were undecided. When asked whether they would subscribe to such a publication in item four, the distribution was almost the same, with the response being 65 (69%) affirmative, 8 (8%) negative, and 21 (22%) undecided. These figures are presented in table 28.

TABLE 28

DESIRE FOR COMMUNICATION AMONG PRIESTS ON
PASTORAL COUNSELING AND PSYCHOLOGY AND
WILLINGNESS TO SUBSCRIBE (N=94)

item	yes	no	undecided
3. communication?	63	6	25
4. subscribe?	65	8	21

Role conflict

The final question investigated as part of this research was the possibility of some role conflict among the priests trained in pastoral counseling with the nondirective

emphasis at Loyola. If it is recognized that the priest in his pastoral care has various functions to perform and distinct roles to fulfill, of which pastoral counseling is only one activity, it is important to know whether priests are able to be flexible in these educative, moral and spiritual guidance, and counseling duties, especially if they have been trained in one school of counseling. The first problem is one of intellectual grasp and realization: a gathering together of all one's understanding of the duties and roles of the priest together with this counseling orientation. This study has attempted earlier to define the work of the pastoral counselor in this context. The second problem is one of ability: the counselor adapting himself to the manifold exigencies of parish life, and to the problems and varied needs of different parishioners. This adaptability has been reported upon partially in chapter VI on the use of the nondirective method, but flexibility is not being directly studied, rather only the intellectual grasp or realization. Whether or not counselors trained in a nondirective framework are in fact able to move freely, when the situation demands it, to guidance, to spiritual direction, to different methods of counseling, will be indirectly reflected in the awareness of the pastoral counselors of the need for this flexibility. Item 13 was designed to investigate this and possible role conflict in counseling.

In item 13, the following statement was presented for an open-end response:

Sometimes people expect more than just counseling from their pastor or a priest. Perhaps you have experienced this. If so, briefly describe this 'something more' from your experience.

There were a total of 118 responses from 71 respondents, and, as on the previous open-end questions, the quality of the responses prevented exclusive categorizing. "Guidance" was answered by 20 Ss (28%); and the same number--not the same Ss--also replied: "spiritual guidance or direction." "Authoritative direction" and "information" were the third and fourth most frequently listed, by 19 (27%) and 15 (21%) of the respondents respectively. A recount of guidance type responses, combining support, information, and solutions, produced a total of 51 Ss in this more general category, with the total religion type responses numbering 26, and the direction type responses totalling 23. Figures for these and the other responses are found in table 29.

Insert table 29 about here

Some of the statements were of the blanket or shotgun type, e.g., "1) guidance, 2) knowledge, 3) encouragement, 4) someone to listen to them." (S70) But others elaborate experiences and viewpoints which will serve to illustrate the different categories.

TABLE 29

WHAT MORE THAN JUST COUNSELING PEOPLE
SOMETIMES EXPECT FROM THEIR PASTOR
OR A PRIEST (N=71)

"something more"	N	percentage
guidance*	20	28%
<u>spiritual</u> guidance or direction	20	28%
authoritative direction	19	27%
information	15	21%
support, encouragement	12	17%
acceptance, understanding, love	11	15%
answers and solutions	10	14%
religious inspiration	7	10%
arbitration or judgment	4	6%
pertaining to guidance*	51	72%
pertaining to religion	26	37%
pertaining to direction	23	32%

*as will be seen in the quotations, no category
excludes another

Among those emphasizing guidance functions were these respondents: "As children to a father, the faithful--and even non-Catholics--come to the priest for guidance."(S14) "I think there is a definite place in the priests' life for guidance and education."(S39) "After a counseling session, they seem to want some guidance, encouragement and seem puzzled because the priest doesn't give it."(S17) "They quite

often expect guidance--they also expect guidance along spiritual lines."(S39)

I think this is one of the difficulties of this technique from a pastoral viewpoint. People come to a priest for more than acceptance. They come for advice and exhortation. I think they become a little uncomfortable and even confused when the priest doesn't give some of that."(S58)

An equal number of respondents (28%) also reported that people expected guidance of a spiritual nature: "some spiritual exhortation."(S15) "I find people still look for and expect spiritual guidance from the priest and sometimes are very uncomfortable with a pure counseling relationship."(S63) "At times people want a PRIEST to tell them: 'God puts this duty in your life--go fulfill it and suffer it if need be.'"(S88) "Sometimes at the end of the session one might give them something more in the form of a discussion of their spiritual status. One should be careful not to direct them or force them in any way."(S57)

They desire guidance. Especially moral-spiritual guidance. They want the word from 'God' through the priest. They want classical, solid, spiritual direction. They want an inspiring priest for his holiness and one who can offer many useful, spiritual, practical suggestions, and can open their mind to new points of view.(S1)

The priest is not to be a psychologist. Perhaps because we take a series of courses we fall into a line of thought, thinking that natural means can be a solution to problems. We are more fortunate than any psychologist for two reasons: 1) by ordination, we are set apart to do the work of God and have the Holy Spirit guiding us--prayer must be a necessary part of any counselor's tech-

nique, on his part and the client's. I hope I do not sound like I am preaching, but I know I fell into this 'heresy' of becoming a pure 'psychologist'; 2) sometimes the client will eventually come to a solution that there is no solution. What can the psychologist say to a girl whose father drinks and makes her life miserable, etc. Here is where we must be real priests, and ascetic theology takes over with the doctrines of St. Paul on the meaning of the Cross.(S76)

The third most frequent type of response (27%) concerned authoritative direction. Some examples of these are as follows: "They come expecting to be told what to do."(S55) "Certainly, many people expect a very directive solution to any problem from their priest."(S54) "They desire to be told the answers or just what to do--maybe expect you to 'tell off' the other party."(S28)

I have found that some get impatient with the nondirective approach. At least in one instance the wife after four interviews asked when I am going to tell them what is wrong and what should be done."(S56)

Often looking for the priest to take over responsibility and make decisions for them. If the priest can hold his role during this type of pressure they will come to their own solution. (S50)

People are accustomed to the 'preaching' type of priest-counselor--being unwilling to accept responsibility for solving own problems, they seek a director to educate--think--and take responsibility for them. Permissiveness, confuses them at first, but that plus acceptance opens them up.(S64)

Information was mentioned by 21% of the respondents, and answers and solutions by 14% as that "something more"

that people sometimes want from their pastor or a priest. These categories are, of course, closely connected with those of guidance and direction. Some of the replies were: "they are somewhat 'shocked' by the counselor's failure, initially, as they see it, to be autocratic; somehow they expect definite answers right away." (S61) "They do expect information or ready-made solutions to most difficult problems--'Father, tell me what I must do to get out of this mess.' Guidance is almost generally necessary." (S59) "Sometimes people come seeking only information. I realize that this is a cloak that some who need counseling use; but also at times information is all they need or want." (S29)

Support and encouragement; acceptance, understanding and love, were the responses of 17% and 15% of the priests respectively. Some of these replies are as follows: "solid and true feeling that the counselor is not only interested but that he 'cares' about them and their problem." (S74) "I call it a kind of a 'special friendship' which enables them to confide in the priest. They expect sympathy, kindness, understanding--they find or seek one who can give this. As I see it, he must be a special friend to them." (S73) "I feel there is still room for trying to support people in their difficulties, especially some people." (S69) "more tangible and immediate progress--they need constant support

and encouragement until progress is forthcoming." (S19)

"I find that working class people (Negro and white) need encouragement as well as counseling. They need a definite pick-up, praise and sympathy." (S30)

A few respondents (10%) emphasized the spiritual inspiration that people expect from a priest. Some, e.g., Subject number one, quoted previously, mentioned this aspect in connection with "guidance." (see p.149) Examples of replies of this kind are: "They expect him to be an educator, a guide, and to show in his life how to have faith, hope, and charity." (S72) "He also, in their eyes, stands for spiritual meaning of their life, a motivating force toward God, which they seem to want, to help themselves resist the materialization of our life." (S34)

An example of the last category of responses, that of expecting judgment is:

The priest is constantly being cast into the role of the authority figure. After eight months of careful and I think fruitful counseling, a woman still said she thought of me as a judge-- despite my not answering directive questions or making decisions, or my careful reflections of her concern for my approval or disapproval. (S2)

At least one respondent was of a kind that could not be placed in any of the above categories and yet should be quoted because it represents an important viewpoint in the problem being considered. This was: "People may expect lots of things. What does the counselor have to offer, and be true to himself,

is the main attitude."(S79)

It seems, then, that people do expect a lot of different things from the priest. As one respondent said:

May I offer my personal experience with another priest who was involved in the program and who has been my confessor-director-counselor for four or five years. I am conscious, sometimes only in retrospect, of wanting different things from him at different times. Sometimes counseling, sometimes encouragement, sometimes simple acceptance, sometimes a rebuke.(S14)

SUMMARY

The reports of priests trained in a special program at Loyola (Chicago) from 1956 to 1961 have been used to investigate the activities of the priests in counseling: what types of problems they encounter more, and less frequently in their counseling; whether the priests desire a means of communication in pastoral counseling and psychology among themselves; and whether they experience any role conflict in counseling when using the nondirective method or approach. Items three, four, and 13 on a two page form were designed to elicit this information.

Marital problems are found to be encountered in counseling more frequently than any other type, by the population as a whole (97%), and also by the major and minor subgroups of respondents: those engaged only in pastoral work (97%, also), priests in parishes under 900 families (100%), in parishes over 1800 families (85%), and in the parishes of the

lower and working economic class (100%).

Family problems are ranked more frequent by the second largest number of the entire population (57%), and also of the small parishes (71%), the large parishes (62%), and the lower working class parishes (80%).

Other problems reported as more frequently encountered by all the respondents in counseling are personal adjustment or mental hygiene (52%), spiritual (moral or religious--45%), alcoholism (36%), masturbation (26%), vocational choice (22%), scrupulosity (14%), financial or economic (14%), educational (12%), and lastly, homosexuality (5%).

In the other subgroups--except in the lower economic level parishes, personal adjustment or mental hygiene problems are found to be the third most frequent. Fifty per cent of the respondents from the low and working class parishes report alcoholism as more frequent which gives that problem a rank of third in that group. The ranks of other problems in the smaller, larger, and lower economic level parishes, as well as those engaged only in pastoral work, are found to parallel generally the rank of the population taken as a whole. Frequency for less and least frequently encountered problems are reported in proportions equal to an inverse ratio of that of the more frequent.

When the frequency scale of encountering various types of problems in counseling was compared with the adequacy rat-

ing in item nine, no relationships are evident.

The number of respondents who think there should be an organ of communication among themselves in pastoral counseling and psychology such as a monthly newsletter was 63 (67%), with 27% undecided, and 6% negative. Proportions of the population willing to subscribe to such a publication are almost the same, being 69% affirmative.

The possibility of role conflict in priests using the nondirective approach in counseling was the final question investigated. Respondents were asked (item 13) whether or not people expect something more than just counseling from a pastor or a priest, and if so, from their experience what this might be. Guidance, in one form or another--information, support and encouragement, advice, answers and solutions--is reported by 72% of the population. Spiritual guidance or direction, or religious inspiration is emphasized by 37% of the counselors; and some form of authoritative direction by 32% of the Ss. A holistic evaluation of the responses to this item indicates the pastoral counselors' awareness of their other functions as educators and spiritual guides, and of the need for them to adapt and be flexible. The respondents seem to realize that they cannot be just "counselors" or psychologists but that they must be priests, even if the former view may sometimes be the concept of the enthusiastic neophyte just as he finishes his training.

Finally, the meeting by the priests of the demands people sometimes make for ready-made solutions, authoritative direction, or judgment was recognized as not being truly helpful.

CHAPTER VIII

CONCLUSIONS AND IMPLICATIONS

The investigation of the training and practices of priests in pastoral counseling was undertaken as an exploratory research of an empirical type designed to examine several fundamental questions: the practicality and sufficiency of the training; the use, adaptation of, and satisfaction with the nondirective method of counseling; and the predominant activities of the priests in counseling. Priests with special training at Loyola (Chicago) from 1956 to 1961 composed the population. In order to obtain as large a sample as possible of the small population, the instrument chosen was the questionnaire. A two page form was constructed according to suggested principles of survey research, refined after a pilot study and consultation, and mailed in September and October of 1962, with two follow-up letters, a postcard and a final note. Effective response was 83.5% of a population of 113.

Possible sources of error have been explored carefully and preventive measures taken throughout the research: in constructing and refining of the form used, in coding, tabulation, and statistical analysis, and finally, the use of interviews with supervisors and directors of counseling focused on the various questions under investigation at agencies employing

part of this population in counseling services.

Thus, while admitting the limitations of the mail questionnaire method, the research has methodically included internal and external means of objective verification. Moreover, the findings are based upon a sample of unusual size, 83.5% of the total population, with only 13 not responding in any way.

The characteristics of the population may be summarized in this profile of the modal pastoral counselor, who was the subject of this investigation: He has completed three courses in counseling under Father Curran and three semester hours of further study in psychology, was 36 years of age, ordained 12 years ago, engaged only in pastoral work, in a middle class parish of approximately 1200 families, in the Chicago area, and counsels three hours per week. Because of the planned control data and the analysis based upon the characteristics of the population, continued throughout the study, bias from profile variations and subgroups is held minimal.

Training

The reports of priests on their training in pastoral counseling encompasses their responses to items six, ten, eleven, twelve, and indirectly, items three, four, and nine. Replies indicated a positive appreciation of the training courses in assisting the pastoral counselor functionally and

personally. A majority (58%) of the respondents want the training program improved by more extensive study in psychology and by more individual attention (53%), such as counseling practicum. An average of four other areas or courses in psychology was checked as wanted for further understanding, with feelings, emotions, and motivation leading the list, and counseling practicum and group dynamics following closely. A majority (62%) think that other methods of counseling besides nondirective should be taught in the program. When the priests rate themselves on an adequacy scale in counseling people with different types of problems, they are most adequate in spiritual, vocational choice, and marital problems; and least adequate with alcoholism, scrupulosity, and homosexuality. The only significance of more training in psychology is that those with more training tend to counsel more. Reports from counseling supervisors at agencies employing these trained priests emphasize the value of the training, the need for further study and practicum, and a broader approach to counseling.

While the Ss of this population were not asked directly whether their training was adequate for their tasks, the research findings provide a convincing argument for more extensive and intensive background in psychology for the priest, not merely to use in counseling services of the Catholic agencies, but in order to promote his effectiveness in the parish.

The priests composing this population want more and broader training, and this finding is seconded by the agency supervisors where part of them work.

The method of increasing and broadening the training of the priest in modern psychology is at least threefold: the creation of special institutes and workshops for priests already ordained, the extension of this training into the college and major seminary years, and, at least in the northern dioceses that are urban and suburban centered in the larger cities, the offering of special courses for priests on a regular basis.

Since there is hardly anything more fundamental to a pastor than his ability to communicate and deal effectively with many different persons, it should be obvious that a scientific study of human behavior should precede as far as possible, and even accompany, his years of formal study of theology. On the college level, the courses that are necessary to this understanding are four in number: introduction to psychology, experimental psychology, personality and mental health, and the deviant personality; and would consist of 12 semester hours. Sometime during his major seminary years, perhaps during the pastoral year, but at least before he has left behind his formal training, the pastor-to-be should have received instruction in these areas: 1) an introduction to counseling (types, resources, and referral),

2) motivation and emotions, 3) counseling dynamics and problems, and 4) a supervised practicum. If the summers of the years in theology are employed, as has been suggested, in various forms of the apostolate: hospitals, youth work, social work, etc., this specific training for pastoral work could have practical applications earlier, and the entire training program thereby enhanced.

The possibility of broadening the offering of special courses to priests in urban and suburban parishes was suggested by one of the respondents:

I truly believe that this is most important--at the Synod to follow the Council, the Cardinal should declare a program of study which would in a way satisfy Pius XII's desire for a fifth year of Pastoral--by emphasizing the importance of post-ordination study, declaring Monday an official study day for priests whereby they could attend counseling (or any course, e.g. scripture) courses. Too many priests say they would like to continue study but honestly feel they are too busy. This is too often a misconception of what is important in priestly life.... Furthermore, I hope it [this counseling program] can be encouraged, as well as other programs--call it the pastoral course for priests--in psychology, sociology, scripture, economics, architecture and art--what a dynamic diocese this could lead to, if interested priests were told that it is part of their training to take such courses as they liked in the years following ordination! What a Monday at Loyola that could someday be! (S76)

As more priests receive this training and experience on an advanced level, it is to be hoped that greater opportunity for an intensely individual, professionally supervised, and a varied practicum experience will be provided. This has been done only partially in the past through channels existing in

the aforementioned agencies. Perhaps university credit for work done in affiliated agencies could be offered as an incentive and also as a stimulus for making the practicum more regular and professional. The desire by the priests for further communication among themselves in pastoral counseling indicates a need for further in-service training of some kind, and the acceptability of a publication like a monthly newsletter.

Use of the nondirective method

The reports of the priests on the use of the non-directive method in counseling encompasses responses to items seven, eight, twelve; and indirectly two and thirteen of the form. The respondents report that they use the nondirective technique quite extensively and are generally satisfied with it. They report being aware of their own feelings in counseling about half of the time and adapting technique to the client most of the time. The population is divided on the frequency of client response to the nondirective method, with one-half reporting response more than 60% of the time. Those who report less client response tend to feel restricted with this technique, counsel less than the median of five hours per week, and encounter personal adjustment problems less frequently. About one-half of the population said they feel restricted by the use of this technique some or more of

the time, and these respondents tend to desire a broader approach to counseling, and to rate themselves as more widely adequate in different kinds of problems, than did those who seldom felt restricted. Relatively few (28%) report that the type of client demands use of other methods of counseling half or more of the time, and these tend to have less further training in psychology and to be less satisfied with the non-directive technique. About the same number report feeling guilty about using other techniques. Most of the population (69%) report using other methods some or more of the time, and four other methods was the mean number marked, with the most frequent being information giving, feeling reflection, idea clarification, and simple acceptance, in that order. A scale constructed on the basis of answers to the question on range of methods used showed that those who counsel more than five hours per week tend to use a wider range of methods, while the least nondirective group tend, on this scale as previously on another, to have less further training in psychology than the more nondirective according to self-reports. Possibly latent in this difference is that those with less training are more frankly critical about nondirection as a technique, while those with more training see the value of nondirection as an approach to people which most effectively and permanently assists them.

Characteristics found of those counselors who report themselves as more nondirective, all items combined, are that they tend: 1) to estimate psychological or psychiatric factors as of major importance in a greater percentage of their cases, 2) to encounter personal adjustment problems more frequently, 3) to counsel more than the median of five hours per week, 4) to have undertaken further study in psychology, and 5) to rate themselves adequate over a greater range of problems.

Respondents who indicate that they use a wider range of methods in counseling, whether of nondirective, eclectic, or least nondirective type, also tend to counsel more than five hours per week. Thus the amount of counseling seems to be related to the flexibility of the counselor rather than his orientation. Supervisors of some of these counselors at several agencies reported some initial difficulties in counseling technique, but after experience, counselor adaptation in a nondirective framework. Some supervisors felt that the training program over-emphasized the nondirective aspects of counseling and, at least, from their point of view in social agency work, priests needed a wider understanding of counseling and interviewing as well as further training.

An unexpected outcome of the investigation is that those priests who tend to be more nondirective, while they do adapt

the technique in various ways, nevertheless also tend to be more professionally advanced, in counseling experience and psychological training. The degree of nondirectiveness may be related also to the emotional maturity and other personality factors of the respondents. A provocative question would be the relation of nondirectiveness to the religious perspective and possibly the spiritual level or degree of charity, if these were measurable.

The respondents appear to be satisfied with nondirective counseling, although half of them feel restricted by this technique at times, and a sizeable majority desire to know about other methods of counseling. Initial resistance to the nondirective approach seems to be partially a function of inexperience and lack of knowledge and training, as was suggested in the introduction. It was not investigated whether later and continued restriction was related to personality patterns or to theoretical limitations of client-centered counseling philosophy.

A holistic evaluation of the responses concerning the use of the nondirective technique would indicate a need for more individual attention to the counselor himself, both by those in charge of future training programs, and with their help, by the counselor focussing on the selective perception and quality of response peculiar to himself. The neophyte counselor should be encouraged to read widely of psycho-

logical dynamics and counseling technique and assisted in discovering that particular orientation and mode of counseling that is both suited to his personality and reasonably effective within the limits of his role and time.

Activities of the pastoral counselor

The frequency of encountering different types of problems in counseling was reported, and the rank of these problems in different kinds of parish work compared. Marital and family problems are most frequent in all subgroups. Guidance in some form, and frequently of a spiritual quality is recognized by the respondents as necessary to their functions as pastors and priests.

Several implications of the research findings would be that marital counseling and techniques should definitely receive more specific emphasis in the training of the future pastor, as well as the study of key factors of interpersonal relationships in marriage (such as sensitivity, communication, and psychological release of tensions). In the light of previous findings, guidance functions and other methods could be studied from a nondirective counseling orientation. Future research and publication might well be more in accord with the actual data reported by these pastoral counselors concerning their training, use of the nondirective technique, and actual activities in the parish.

In addition, those aspects of seminary training, dimensions of personality development, and perhaps authority relationships which tend to produce an inflexibility peculiar to priests should not be overlooked in the problem of producing adequate and effective pastoral counselors. Finally, an empirical study of the effect of parish guidance and counseling functions would be fruitful for understanding and making the work of the pastoral counselor more beneficial.

Conclusion

An empirical investigation of the training and practices of priests in pastoral counseling, using responses of those who have had special training and some experience, revealed interesting and valuable information. The need for increased training in psychology and flexibility of counseling technique was found. Frequency of encountering different types of problems in counseling was noted. The data reported provide an empirical basis for the structuring of future training programs for the pastoral counselor. Certain factors were identified which suggest far more questions than were answered by the exploratory survey. Further investigation of the counselors themselves and the effect of their counseling and guidance activities in the parish would be a fruitful extension of this research.

APPENDIX A

SUGGESTED LOYOLA UNIVERSITY PROGRAM FOR PRIESTS

FOR

CERTIFICATE OR M.A. IN PSYCHOLOGY (PERSONAL COUNSELING)

Rev. V. V. Herr, S.J. and Rev. M. J. O'Brien, C.S.V.

A. GENERAL PREREQUISITES (after allowing credits from Seminary)

- 331 Personality Problems and Mental Health
- 338 Psychology of Personality
- 222 Experimental Psychology II (or 221 Experimental Psyc.I)
- 380 Statistical Methods

B. CERTIFICATE

Prerequisites in Section A above, plus:

- 368 Problems of Counseling
- 468 Principles of Counseling
- 569 Seminar in nondirective counseling (practicum)
(or 470 Psychotherapy-Practicum)
- 466 Dynamic Foundations for Psychotherapy
- 469 Psychotherapy (theory)

Certificate awarded after successful completion of above

C. M.A. in Psychology (Personal Counseling)

Prerequisites in Section A above and courses in Section B above, plus:

- 569 Seminar in nondirective counseling (practicum)
or 470 Psychotherapy (Practicum) whichever has not been taken above
- 402 Contemporary Psychological Systems
- 426 Physiological Psychology
- 531 Seminar in Theories of Instinct and Emotion
(or 532 Seminar in Theories of Personality and Character)
(or 570 Seminar in Psychotherapy)

Comprehensive Examination, Language Requirement, Thesis.

Master of Arts degree conferred after completion

--taken from Pastoral Counseling
and Problem Marriages, p. 22
(Archdiocese of Chicago,

APPENDIX B

THE PASTORAL TRAINING YEAR

Requirements of the Program of Studies (Ratio Studiorum)
for the Congregation of Holy Cross (1960-63)

1. Pastoral Theology, special questions: 50 hours of class	50
2. Moral Theology, current problems: 50 hours of class	50
3. Pastoral Instruction in Use of Sacraments: 30 hours of class	30
4. Pastoral Ascetics: 20 hours of class	20
5. Pastoral Liturgy: 20 hours of class	20
6. Pastoral Pedagogy: 10 hours of class	10
7. Catechetical methods: 10 hours of class	10
8. Pastoral psychology, medicine, and psychiatry: 30 hours of class	30
9. Economics and special problems of sociology: 20 hours of class	20
10. Methods of ecclesiastical and religious administration: 10 hours	10
Total	<u>250</u> hours

The program requires 1 full year of training, comprising at least 100 class days not counting days spent away in pastoral ministry, and at least 250 hours of instruction.

Additional Practical Training Required

1. Pastoral ministry in a present-day parish
2. Psychological-moral counseling
3. Public Speaking (ars oratoria)
4. Methods of individual and group apostolate
5. Pastoral census-taking

PROPOSED PASTORAL TRAINING PROGRAM: 1962-63
Midwest Province, Notre Dame, Indiana

1. Pastoral Theology: 3 hrs. a wk., 1st semester: Father Kramer	45 hrs
2. Moral Theology, 2 hrs wk., 1st sem., Father Sweeney	30 hrs
3. Pastoral Ascetics and Liturgy, 2 hrs wk., 1st sem., _____	30 hrs
4. Instruction in Admin. of Sacraments, 1 hr wk., Father Boarman	15 hrs
5. Methods of administration, 1 hr. wk., 10 wks., 1st sem., _____	10 hrs
Total	<u>130</u> hrs

2nd semester

1. Moral theology (10), pastoral psychiatry (20): Fr. Sweeney and guest lecturers, 2 hrs wk.,	30 hrs.
2. Economics and special social problems (20), pastoral psychiatry and medicine (10)	30 hrs.
3. Pastoral catechetics and pedagogy, 2 hrs wk., 10 wks., _____	20 hrs.
4. Administration of Sacraments, 1 hr. wk., Fr. Boarman	15 hrs.
5. Pastoral theology (10), moral theology (10), pastoral ascetics (10), 2 hrs wk., Father Putz	30 hrs.
Total	<u>125</u> hrs.

Dear Father:

You have had some training in Psychology, and some experience in applying this in priestly work. This questionnaire is intended to survey your problems in Pastoral Psychology, and the adequacy of your training as you now realize it. Your answers will be used for the basis of a more thorough study, so please feel free to use the reverse to comment as you wish.

1. Do you have any psychological "theory", operational framework, or method which you use in counseling? yes() no ()
2. The "theory" you use is adequate: sometimes(), most (), or all () of the time.
3. Please describe this theory" briefly: _____

4. How many hours did you spend in counseling this past week? _____
5. In you opinion, what percentage of your "cases" have been other than only moral, religious or canonical, that is, had a psychological background? _____%
6. What type of problems do you meet in counseling?
Most frequent: _____ 2nd: _____ 3rd: _____
7. In dealing with what particular type of counseling problems do you feel inadequate? _____
8. What specific psychological information or knowledge, if any, have you found useful in your pastoral (seminary, educational) work:
A. _____
B. _____
C. _____
9. What outside professional help , if any, have you found most useful?

10. If you had a fuller understanding of the role and function of feelings and emotions, would you counseling be more effective? no(), somewhat(), definitely()
11. Would you like to communicate with other priests on these matters? no() yes()
12. Would you be interested in a monthly newsletter on Pastoral Psychology? no()
yes()
13. Have you experienced any conflict between your responsibilities as a priest (spiritual director) and those of a counselor? no () yes ()

PLEASE COMPLETE THIS INFORMATION: I have had _____ semester hours of Psychology, and/or other training (workshops, conferences, institutes): _____

age	years ordained	nature of present work (pastoral, seminary, educational, mission, Mil. or hos. chaplain)	number of families & type (econ) of parish

TITLE: "An empirical investigation of the training and practices of priests in pastoral counseling, utilizing responses for those who have had specialized training and some experience."

RETURN TO "PB", SAINT LEO COLLEGE, SAINT LEO, FLORIDA

PLEASE COMPLETE THIS INFORMATION: I completed one ☐, two ☐, or three ☐ courses in counseling under Rev. Charles Curran. The first of these was in the year 19____. Beyond regular seminary training, I have also had _____ semester hours of Psychology, and/or other training (workshop, institutes, etc.): _____

Age	Years Ordained	Nature of present work (pastoral, educational, semi- nary, missionary, military or hospital chaplain, etc.)	Number fami- lies in parish	Economic class of parish (low, working, middle, or upper)
-----	-------------------	--	--------------------------------	--

- How many hours do you spend in counseling per week, on the average? _____
- Psychological or psychiatric factors are of MAJOR IMPORTANCE in _____ % of my "cases".
- Do you think there should be an organ of communication among priests on pastoral counseling and psychology, such as a monthly newsletter? Yes ☐; No ☐; Undecided ☐.
- Would you subscribe to such a publication? Yes ☐; No ☐; Undecided ☐.

5. Please rate the frequency with which you have encountered various types of problems in your counseling experience, on a scale of 1 (LEAST frequent)—2 (LESS frequent), 3 (MORE frequent)—to 4 (MOST frequent):

- | | | |
|---|--------------------------------------|---|
| A. Marital (husband-wife) problems..... | E. Vocational choice..... | I. Masturbation..... |
| B. Family relations (parent-child)..... | F. Spiritual (moral, religious)..... | J. Homosexuality..... |
| C. Financial (economic) problems..... | G. Alcoholism..... | K. Personal adjustment, mental hygiene... |
| D. Educational (school, academic)..... | H. Scrupulosity..... | L. OTHER
(specify):..... |

6. Please mark (X) the courses or areas listed below in which you **definitely** want more understanding and knowledge.

- | | | |
|--|--|---|
| A. Counseling theory.... <input type="checkbox"/> | F. Psychotherapy..... <input type="checkbox"/> | K. Feelings, emotions and motivation..... <input type="checkbox"/> |
| B. Counseling practicum. <input type="checkbox"/> | G. Group dynamics..... <input type="checkbox"/> | L. Learning theory and educational psychology. <input type="checkbox"/> |
| C. Mental hygiene..... <input type="checkbox"/> | H. Methods of appraisal and diagnosis <input type="checkbox"/> | M. Various methods of counseling..... <input type="checkbox"/> |
| D. Abnormal psychology. <input type="checkbox"/> | I. Child-adolescent psychology..... <input type="checkbox"/> | N. OTHER
(specify):..... <input type="checkbox"/> |
| E. Personality theory.... <input type="checkbox"/> | J. Marriage and family..... <input type="checkbox"/> | |

7. "THIS TECHNIQUE" in the following statements refers only to the **non-directive, client-centered** method. Please estimate the frequency with which each of these statements applies to your counseling practice and mark (X) the appropriate blank following the statement under categories:

	Almost Never 0-10%	A definite Minority 11-40%	About Half 41-60%	A definite Majority 61-90%	Almost all of the Time 91-100%
A. I use THIS TECHNIQUE in my counseling.....					
B. I am satisfied with THIS TECHNIQUE.					
C. I am aware of my own feelings when using THIS TECHNIQUE....					
D. I adapt THIS TECHNIQUE to the needs of the client.					
E. My "clients" respond to THIS TECHNIQUE (it works).....					
F. I feel restricted or hindered by THIS TECHNIQUE.....					
G. The type of client demands other techniques.....					
H. I feel guilty about using other techniques.....					

APPENDIX E

RESEARCH PROJECT on the evaluation of pastoral counselor training
sponsored by the department of Psychology, Loyola University of Chicago

TITLE: "An empirical investigation of the training and practices of priests engaged in pastoral counseling, utilizing responses of those who have had specialized training and some experience."

Saint Leo College
Saint Leo, Florida

You are one of the priests who has had specialized training in pastoral counseling at Loyola University of Chicago. You have had some time now to apply this training in your experience. You have arrived at some conclusions, explicit and implicit, about this training. You are now able to **evaluate** this training in some way. Such evaluation is the subject of this research project that we are undertaking, which is sponsored by the Chairman of the Psychology Department, Rev. V. V. Herr.

The findings of this study will be of benefit to all who are seeking to profit by this type of training in a more effective priestly life, as well as to those who are striving to further this type of work. But unless every priest reports **his own** experience, the project will be incomplete.

Will you please take the time **this week** to complete and return one copy of the enclosed schedule so that we may include your answers in our study? You will find that the form can be finished in a few minutes since the majority of the items can be marked with a check (X).

Please fill in the form on **both sides** as completely as possible, adapting it where necessary to your own situation. An extra copy is enclosed in the event that you want to keep one for your files.

If you would like to have a summary of the results of this survey, please mark the item on the schedule indicating this.

Thank you for your interest and cooperation.

Cordially yours in Christ,

Paschal Baute
(REV.) PASCHAL B. BAUTE.

- A. Information seeking..... ☐

B. Information giving..... ☐

C. Interpretation..... ☐

D. Personal opinion..... ☐

E. Simple acceptance..... ☐
- F. Idea clarification..... ☐

G. Feeling reflection..... ☐

H. Support and agreement..... ☐

I. Content repetition..... ☐
- J. Reasoning..... ☐

K. Silence..... ☐

L. "Obligations"..... ☐

M. OTHER (specify):..... ☐

9. In counseling people with different types of problems, how do you FEEL about your adequacy? Please mark (X) in the appropriate space:	Feel very Adequate	Feel Adequate	Feel Inadequate	Feel Very Inadequate	Undecided No opinion or experience
A. Marital (husband-wife) problems.....					
B. Family relations (parent-child).....					
C. Financial (economic) problems.....					
D. Educational (school, academic).....					
E. Vocational choice.....					
F. Spiritual (moral, religious).....					
G. Alcoholism.....					
H. Scrupulosity.....					
I. Masturbation.....					
J. Homosexuality.....					
K. Personal adjustment, mental hygiene.....					
L. OTHER (specify):.....					

10. What I liked BEST about Father Curran's courses was.....

11. The training program in pastoral counseling could be improved by.....

12. Other methods of counseling should be taught in the program. Please mark (X) one:

Strongly disagree ☐

Disagree ☐

Undecided ☐

Agree ☐

Strongly agree ☐

13. Sometimes people expect more than just counseling from their pastor or a priest. Perhaps you have experienced **this**. If so, briefly describe this "something more" from your experience:.....

14. I would like to have a summary of the results of this survey sent to.....
NAME (optional)

YOUR FURTHER COMMENTS ARE INVITED. YOU MAY WISH TO EXPAND OR QUALIFY SOME OF YOUR ANSWERS.
ANONYMITY OF ALL RESPONSES WILL BE PRESERVED.

APPENDIX E

RESEARCH PROJECT on the evaluation of pastoral counselor training

sponsored by the department of Psychology, Loyola University of Chicago

TITLE: "An empirical investigation of the training and practices of priests engaged in pastoral counseling, utilizing responses of those who have had specialized training and some experience."

Saint Leo College
Saint Leo, Florida

Several weeks ago we sent to you and other priests trained at Loyola a letter asking your cooperation in a research project in **pastoral counseling**, and enclosed a form for you to complete and return. This project is a survey of the training and practices of priests in pastoral counseling, as reported by those with specialized training at Loyola and some experience. The purpose of the research is to summarize the views of the priest-counselors on the effectiveness of this training.

We would like to emphasize that **your opinions** are important. **Your** evaluation of the pastoral counselor program at Loyola, **your** criticism and your suggestions may be different from those of other priests, or, if similar, may lend weight to theirs. At any rate the project will remain incomplete in some way without the contributions which you can make.

You will find that the form can be finished in a few minutes, since most of the items can be answered by a simple mark (X). We are enclosing another copy of the form, with an addressed and stamped return envelope for your convenience.

Please take the time **today or tomorrow** to fill out the form on both sides as completely as possible, adapting it where necessary to suit your own particular situation.

All of your comments will be received most confidentially and complete anonymity of the respondents will be preserved. If you would like to have a summary of the results of this project so that you can compare your counseling practice with that of other priests, there is an item on the form for indicating this.

Thank you for your interest and cooperation.

Cordially yours in Christ,



(REV.) PASCHAL B. BAUTE.

APPENDIX E

POSTCARD REMINDER (THIRD NOTICE)

Oct 11, '62

Dear Father:

Response to our pastoral counseling survey has been encouraging: more than 50% have answered. We feel that those who have not yet responded have important contributions to offer--as the result of their own particular experiences. We hope that you will permit others to benefit by sharing this experience. We would like to assure you that results will be sent to all participating priests.

Thank you for your kind consideration.

Paschal osb

APPENDIX E
(LAST NOTICE SENT)

Saint Leo, Florida
Oct. 20, 1962

Dear Father -----

Please allow us to make a final plea for your cooperation. We submit that this research may be of value in the future pastoral training of seminarians and priests. Surely this work cannot be far from your priestly concerns.

Although the majority of the forms have been returned, we believe that the minority so far unresponsive may have DIFFERENT views on some or all of these items. We want these opinions to be represented in the results of the research. Yet no one can speak for you except yourself.

Your frank comments are welcome. You may have reasons why you feel that you cannot complete the entire form. Please answer those questions which you can, and, if you wish, comment freely. We are convinced that in a study of this type there are important individual contributions which you alone can make, and may God reward you!

We begin tabulation and analysis on November 1st.

Paschal Baute

LOYOLA UNIVERSITY

Supplementary Program in Counseling
for the Archdiocesan Clergy-1962

Students are either classified (working for the A.M. degree) or unclassified (not working for a degree but wishing to learn the theories and techniques of counseling).

Undergraduate Prerequisites: all classified students must have four courses in psychology, including experimental and statistics. These should be taken as early in the program as possible. Some credit toward the prerequisites will be allowed from the major seminary courses.

Requirements for Degree: eight courses and an approved thesis.

Description of Courses:

- *Psync. 337: Religious Personality Types: Prerequisite: Psync. 368. Facts and theories regarding religious training and its dependence upon various types of personality; religious personality tests and their interpretation. Use of tests for aptitudes and vocations.
- Psync. 368: Problems of Interviewing and Counseling. Techniques of interviewing; compilation, evaluation, and interpretation of data; survey of available methods and techniques.
- : Social Psychology of Religion:
- Psync. 439: Psychology of Religion: Prerequisite: six hours of counseling psychology. Scope and methods of religious psychology; postulates and assumptions of differences in schools; the nature of religious experience; psychological factors in faith, conversion, prayer, ascetical and liturgical practices; vocation; psychology of mysticism; religion in psychopathology and mental health.
- *Psync. 447: Psychopathology for Priests: Prerequisites: Psync. 368 and 439. Methods of studying the abnormal; definitions and applications in religious spheres; theories of

causation; diagnostic and treatment systems; local resources; aids to referral; case histories, films.

Psyc. 468: Principles of Counseling: Prerequisite: Psyc. 338. Principles and counseling in clinical psychology; directive and non-directive approaches; techniques of securing insight for successful adjustment.

*Psyc. 475: Workshop in Human Motivation: Prerequisite: Psyc. 337 and 368. Meaning of religious emotions and motivation; learning and unlearning of motives, their nature. short films with comments on pertinent topics; tapes of interviews interpreted; directed small group discussions.

Subject: 2-year Program Toward an M.A. in Counseling

1st Year 1st Semester

11:30 - 2:00

Psyc. 337 (New) - Religious Personality Types.
Facts and theories regarding religious training and its dependence upon various types of personality; religious personality tests and their interpretation. (Sr. Marion Dolores).

2:10 - 4:40

Psyc. 368 - Problems of Interviewing and Counseling. (Father Curran)

2nd Semester

11:30 - 2:10

New Course - Such as Sociology of Religion. (Mr. Schoenbaum or Mr. Cizon)

2:10 - 4:40

- Principles of Counseling. Prerequisite: Psyc. 338. Principles and counseling in clinical psychology; directive and non-directive approaches; techniques of securing insight for successful adjustment. (Fathers Curran and Kennedy)

- * -

2nd Year 1st Semester

11:30 - 2:00

Psyc. 339 (New) - Personality Dynamics in Religion. Prerequisite six hours of counseling or equivalent. Facts and principles of religious personality structure, development, expression and measurement. Critical review of modern theories. (Father Herr and Dr. Pisani)

2:00 - 4:40

Psyc. 475 (New) - Workshop in human motivation. Prerequisites: Psyc. 337 and 368 or equivalents. Meaning of religious emotions and motivation; learning and unlearning of motives, their nature. Movies with comments, on pertinent topics; tapes of interviews interpreted; directed small group discussions.
(Dr. Nicolay and Mr. Gramata)

2nd Semester

11:30 - 2:00

Psyc. 346 (New) - Psychopathology for Priests. Prerequisites: Psyc. 339 or 368 or equivalents. Methods of studying abnormal; definitions and applications in religious spheres; theories of causation; diagnostic and treatment systems; local resources; aids to referral; case histories, movies.
(Drs. Kobler and Gabanski)

2:40 - 4:40

Psyc. 476 (New) - Pastoral Seminar in Group Dynamics. Prerequisites: Psyc. 468 and 475. Basic orientation to group dynamics and its conceptual framework; related helping processes, role-playing, group therapy, play therapy; relation to individual therapy. Directed small group discussions, taped interviews; one-way screen demonstrations. (Dr. Spaner and Staff)

- *Psyc. 476: Pastoral Seminar in Group Dynamics: Prerequisites: Psyc. 468 and 475. Basic orientation to group dynamics and its conceptual framework; related helping processes, role-playing, group therapy, play therapy. Directed small group discussions, taped interviews; one-way screen demonstrations.
- *Psyc. 550: Practicum in Pastoral Psychology: Required of all degree candidates; conducted in different locations throughout the year.

Rev. and dear Father:

I am enclosing a brief summary of the salient results of the survey in which you participated last fall. Total effective response was 94 reports, or 83.2% of the total population. Statistical analysis has been delayed due to circumstances and I am back in Chicago for this. Should I have the occasion, I would be glad to discuss any of these findings with you.

(NOTE: Where percentages add up to more than 100%, answers were not exclusive; where they do not add up to 100% there was No Answer (NA) or a few "other" responses.

MAJOR CHARACTERISTICS OF THE POPULATION:

1. courses completed: one 13%; two 15%; and three 72%
2. date of the first course: about evenly divided: 15-20% each year.
3. more study in Psych: 0-8 hrs, 56%; 9-17 hrs, 14%; beyond 18 hrs, 30%
4. age of respondents: 28-35 yrs, 37%; 36-42, 46%; 43 yrs plus, 17%
5. type of pres. work: pastoral 65%; past'l-educ'l 17%, seminary 10%
6. # of families in parish: under 900 28%; 900-1800 48%; over 1800 24%.
7. economic class of parish: low & working 28%, middle 37%, upper 8%.

II. HOURS SPENT IN COUNSELING PER WEEK, ON THE AVERAGE (Q.1)? zero to 3 hrs--42%; 4 to 8 hrs--34%; 9 to 13 hrs--14%; 14 to 18 hrs--8%; 20 to 30--2%.

I. PERCENTAGE OF CASES IN WHICH PSYCHOLOGICAL OR PSYCHIATRIC FACTORS ARE ESTIMATED TO BE OF MAJOR IMPORTANCE (Q.2)? zero to 25%--26% of respondents; 26 to 50%--19% of respondents; 51 to 75%--22%; 76 to 100--33%.

II. SHOULD THERE BE COMMUNICATION AMONG PRIESTS IN PASTORAL COUNSELING(Q.3) Yes--67%; No--6%; undecided--27%. WOULD YOU SUBSCRIBE? approx same %s

V. FREQUENCY OF TYPES OF PROBLEMS (Q.5)?

More or most frequent: marital--93%; family--51%; personal adjustmt--47%
 Less or least frequent: homosexuality--78%; scrupulosity--76%; educ'l--6%

DEFINITELY WANT MORE UNDERSTANDING & KNOWLEDGE IN THESE COURSES(Q.6):
 Feelings, emotions, & motivation--60%; counseling practicum--54%; group dynamics--51%; marriage and family--44%.

I. FREQUENCY COUNT ON VARIOUS STATEMENTS ABOUT THE nondirective(TT)method?

- A. I use THIS TECHN.(TT)... Most or all of time--78%; half or less
- B. I am satisfied with TT... most or all of time--68%; half or less 32%
- C. I am aware of my own feelings...most or all time--49%; " " " 51%
- D. I adapt TT to client's needs... " " " " 67%; " " " 39%
- E. My clients respond to TT... " " " " 56%; " " " 44%
- F. I feel restricted by TT...almost never--54%; some or more of time--46%
- G. type of client demands other methods: sometimes or never--71%
 half or more of the time--28%
- H. I feel guilty about using " " : almost never--67%; some or more
- I. I use other methods...sometimes or never--74% / 31%
 half or more--26%

II. OTHER METHODS USED IN COUNSELING(Q.8)? information giving--66%; feeling reflection--59%; idea clarification--57%; simple acceptance--54%;

III. ADEQUACY EXPRESSED IN COUNSELING PEOPLE W.			DIFFERENT TYPES OF PROBLEMS		
NUMBER RESPONDING			number responding		
ADEQUATE, MORE OR LESS			INADEQUATE, MORE OR LESS		
					(Q. N
1. marital.....	72 = (rank of third)	.....13			9
B. family.....	70	.....11			1
C. financial.....	41.....	.....31.....			2
D. educational.....	66	.....12			1
E. vocational.....	76 = (rank of second)	.....8			1
F. spiritual.....	89 = (rank of first).....	.....1.....			4
G. alcoholism.....	37	.....45 = (rank of first).....			1
H. scrupulosity.....	47.....	.....37 = (rank of second).....			1
I. masturbation.....	57	.....25			1
J. homosexuality.....	38	.....33 = (rank of third).....			2
K. personal adjustment.....	61.....	.....16.....			1
IX. WHAT WAS LIKED best ABOUT FATHER CURRAN'S COURSES?(Q.10)					
improved approach to people--60%; client-centered orienta.--17%; himself / 11%					
I. PROGRAM IN PASTORAL COUNSELING COULD BE IMPROVED BY (Q.11):					
more indiv. attention-59%; more practicum-39%; more supervision-32%.					
II. OTHER METHODS IN COUNSELING SHOULD BE TAUGHT (Q.12)?					
undecided--23%; total opposed--20%; total in favor--56%.					
III. WHAT MORE PEOPLE EXPECT THAN JUST COUNSELING FROM THEIR PRIEST OR PASTOR?					
guidance--28%; spiritual guidance--28%; authoritative direction--27%; information--21%; support and encouragement--17%; understanding and love--15%; answers and solutions--14%; religious inspiration--10%.					

Thank you, dear Father, for your kind interest and cooperation in this research project. Your notable over-all response is an expression of your real dedication to pastoral goals. Surely we must continue to focus our efforts in this direction. Certain aspects of this report may seem worthy to you of further investigation.

I would like to articulate an appreciation of the pastoral inspiration that we have all received from that great-hearted man recently gone Home, and if I were permitted any "dedication" at the approaching (I still have some 12,000 individual responses to organize and analyze) conclusion of this project, it would be to the beloved memory of that bonus pastor, who thought and worked in terms of human experiences, and yet with the vision of Christ: Pope John XXIII.

Sincerely,

Paschal Baute
Paschal Baute

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APPROVAL SHEET

The thesis submitted by Reverend Paschal Baute, O.S.B. has been read and approved by three members of the Department of Psychology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

June 1964
Date

V. Herrington
Signature of Adviser